ENCHIRIDION:

Containing

INSTITUTIONS,

DIVINE Contemplative.
Practial.

MORAL Ethical.
Oeconomical.
Political.

---

written by
Fra. Quarles.

EDINBURGH.
Printed by *John Cairnes* for *Gideon Shaw*, to be sold at his shop foregainst the [illegible] Buiths at the signe of the blew Bible.
ANNO DOM. [illegible]

HARVARD COLLEGE LIBRARY
IN MEMORY OF
LIONEL DE JERSEY HARVARD
CLASS OF 1915
April 13, 1926

To the

GLORIOUS OBJECT

of our expectation,

CHARLES

Prince of *Wales.*

WHen subjects bring presents to their Princes, 'tis not because their Princes want them; but that subjects want better wayes to expresse the bounty of their unknown affections: I know your Highnesse wants not the best meanes that all the World affords, to ground and perfect you in all those Princely Qualities, which begets the hopefull Son of such a royall Father; yet the boldnesse of my zeal is such, that nothing can call back mine armes, or stay the progresse of my Quill, whose emulous desire come short of none in the expressions of most loyall and unfeign'd affection. Tow hich end I have presum'd to consecrate, these few lines to your illustrious Name, as *Rudiments* to ripen (and they will ripen) with your growing youth, if they but feel the Sunshine of your gracious eye. My service in this

subject were much too early for your Prince
view, did not your apprehension as much tra
scend the greenesse of your years, the for wa
nesse of whose Spring thrusts forth these hast
leaves. Your Highnesse is the expectation
the present Age, and the point of future Ho
pes: and cursed be he that both with Pen an
Prayers shall not be studious to advance
such a high priz'd Blessing. Live long o
Prince: And when your royall Father sh
convert his Regall Diademe into a Crow
of Glory, inherit his Throne with his Thro
and prove another *Phœnix* to succeeding Gen
rations. &c.

Pray'd for, and Prophesied, by Your
Highnesse most Loyal and most Humb
Servant.

FRA. QUARLES.

To the READER.

ALl rules *are not calculated for the* Meridian *of every* State. *If all bodies had the same* Constitution; *or all* Constitutions, *the same* Alteration; *and all* Alterations, *the same* Times, *the Emperick were the best Physitian. If all States had the same* Tempers *and* Distempers, *and both the same* Conservatives, *and the same* Cures, *Examples were the best directions, and Rules digested from those Examples, were even almost infallible. The subject of policy is* Civil Government; *the subject of that Government is* Men; *the variableness of those* Men *disabsolutes all* Rules, *and limits all* Examples. *Expect not therefore, in these, or any of the like nature, such impregnable Generals, that no exceptions can shake. The very discipline of the* Church *established and confirm'd by the infallible choice, is not tyed to all times, or to all places, What we here present you with, as they are not* Rocks *to build perpetuity upon, so they are not Rocks to split belief upon: It is lesse danger to rely upon them, then to neglect them: Nor let any think (in these Pamphleting dayes, and audacious times of unlicens'd Pasquils) I secretly reflect upon particulars, or look*

To the Reader.

through a Mask upon the passages of these distempered Times, Far be it off from my intentions, or your imaginations; my true ambition is to present these few political Observations *to the tender youth of my thrice hopefull Prince, which like an* Introduction *may lead him to the civil happinesse of more refined dayes, and ripen him in the glorious virtues of his renowned Father, when heaven and succeeding age shall style him with the name of* Charles *the second.*

A Table

A Table of the Heads of the first *Century*.

Cent. 1.	Cap.		Cap.
Alteration	6	*Clemency & severity*	81
Auxiliar	49		
Ambitious men	79	*Commander*	98
Ambitious natures	59	*Counsellors*	24
Assault	88	*Demeanour*	15
Advice	72	*Deliberation*	16
Conquest	3	*Disposition*	29
Climatical advantage	11	*Discovery*	31
		Design	41
Calumny	12	*Debt*	64
Composition	13	*Discontents*	67
Conspiracy	19	*Delay*	68
Correspondency	21	*Deserts*	92
Custome	33	*Experiment*	26
Conquest	36	*Exaction*	28
Civil Commotion	37	*Exuls*	66
Courage	43	*Encouragement*	71
Castles	45	*Fortresse*	30
Clergy	54	*Foolish confidence*	38
Covetousness	90	*Fortresse*	62
Counsellours	60	*Forreign King*	66
Commanders	65	*Forreign humours*	83
Clemency & severity	70	*Forreign inclination*	70
Commission	83	*Hearts of Subjects*	42
Church government	89	*Hierarchy*	61
Confidence	94	*Hunting*	80

The Table

Invasion 2
Last war 20
Idleneß 22
Liberality 17
League 76
Love & fear 95
Mixt government 7
Money 10
Manufacture 47
Neutrality 23
Nobility 25
Neceſſity 69
New Gentry 77
Nobility 58
Opinion 75
Order and fury 93
Piety & policy 1
Peace 40
Pillars of State 46
Prevention 52
Pleaſures 56
Peace 63
Popular Sects 84
Power 86
Quo warranto 100
Rebel 4
Rewards and puniſhments 14
Reformation 39
Religion 48
Reſolution 67
Religion
Repute
Strength of party
Succeſſor
Strength to keep
Scandal
State-change
Secrecy 74
Scruples 78
Situation 81
Sudden reſolution 87
Times 8
Timely war 18
True Temper 32
Treachery 73
Variance 53
Vertue 91
War in league 9
War offenſive & defenſive 33
Weighty ſervice 96

A Table

A Table of the Heads contained in the second *Century*.

Cent. 2.	Cap.		Cap.
Action	4	Ceremonies	88
Action	5	Child	97
Affections	16	Daughter	56
Affections	25	Death	92
Affliction	36	Death	100
Affliction	38	Evil	40
Anger	37	Enemy	68
Acquaintance	44	Evil	78
Acquaintance	45	Faith	11
Advancements	49	Fancy	15
Advantage	54	Freindship	26
Anger	60	Friend	52
Avarice	64	Faith	59
Anger	67	Fast	89
Apparel	79	God	28
Affection	94	God	30
Action	98	Gift	63
Brother	42	Grace	65
Charity	2	Giver	85
Care	24	Honour	21
Company	29	Honour	47
Custome	65	Honour	72
Charity	70	Honour	82
Confession	76	Happinesse	83
Censure	81	Heaven	99
Child	87	Ignorance	8

Ignorance	92	*Pride*	9
Love	7	*Riches*	17
Love	14	*Reason*	19
Losse	53	*Reason*	2
Luxury	74	*Religion*	3
Money	10	*Recreation*	8
Money	55	*Redemption*	7
Moderation	73	*Sinful custome*	12
Mysteries	90	*Souls progresse*	1
Mother	95	*Sin*	4
Newes	51	*Swearer*	50
Oppression	61	*Sin*	71
Promise	1	*Servant*	93
Pleasing	6	*Time*	27
Pride	9	*Trembling*	34
Possession	20	*Theology*	35
Passion	32	*Thy self*	43
Prosperity	33	*Treasure*	77
Passions	39	*Vndertaking*	3
Popularity	41	*Vow*	23
Passion	46	*Valour*	59
Prosperity	57	*Work*	13
Prayer	62	*Wrong*	69
Puritane	91	*Wrong*	86

A Table of the Heads of the thrid *Century*.

Cent. 3.	Cap.		Cap.
Argument	22	Exerciſe	91
Almes	38	Familiars	27
Actions	48	Faſting	79
Apparel	67	Feſtival	83
Argument	69	Gift	61
Adverſity	89	God	63
Adverſity	97	God	92
Baniſhment	7	Harlot	26
Beauty	9	Heir	28
Brother	45	Honour	51
Cenſure	13	Hope	62
Child	18	Hope & fear	77
Children	37	Idiot	16
Converſation	47	Iourney	30
Copy-book	58	Intention	56
Charity	71	Iuſtice	74
Cenſure	78	Innocence and Wiſdom	
Conſcience	90		82
Conſideration	94	Knowledge	73
Diſcourſe	5	Knowledge	81
Drunkenneſs	14	Laughter	3
Diſcourſe	55	Lier	4
Danger	64	Law and Phyſick	19
Doubt and opinion	86	Love	46
Euchariſt	39	Library	85
Eſteem	87	Love	95

Myſteries	20	*Sin*	
Mercy	23	*Silence*	
Money	31	*Servant*	
Multitude	41	*Sabbath*	
Mirth	44	*Souldier*	
Merit	54	*Silence*	
Magiſtrate	65	*Treaſure*	
Magiſtrate	88	*Tongue*	
Obloquie	17	*Traffique*	
Pains	1	*Theft*	
Poor	15	*Table*	
Poor	21	*Theology*	
Preiſt	24	*Truth*	
Patience	34	*Vertue*	
Palat	75	*Vanity*	
Providence and experience	88	*Undertaking*	
Repentance	25	*Vertue*	
Reſolution	35	*Wife*	
Reproof	42	*Wedlock*	
Reſt	49	*Weldoing*	
Riches	50	*Words*	
Reproof	52	*Wiſdome*	
Saviour	6	*Wiſdome*	

A Table of the Heads of the fourth *Century*.

Cent. 4.	Cap.		Cap.
Action	12	*Fear*	15
Affection	61	*Folly*	22
Banquet	70	*Fear*	33
Contentedneſs	10	*Forgiveneſs*	64
Content	13, 20	*Frugality*	75
Church	33	*Freind*	100
Confeſſion	35	*God*	86
Croſſe	41	*Giver*	8
Commendations	58	*Glory*	47
Calling	74	*Gift*	52
Circumſpection	77	*Give and forgive*	55
Common-place	*books*	*Gaming*	59
	78	*Humiliation*	11
Complaint	94	*Heaven*	30
Child	99	*Humility*	54
Demeanour	1	*Humane writings*	65
Drunkenneſſe	2	*Heir*	98
Death	37	*Infamy*	5
Death	53	*Impropriations*	19
Demeanour	56	*Ignorance*	23
Diſcourſe	73	*Idleneſſe*	27
Devotion	85	*Ieſt*	83
Envy	24	*Knowledge*	4
Example	66	*Knowledge*	62
Exerciſe	81	*Knowledge*	26
Eſtimation	88	*Loſſe*	67

The Table.

Losse	71	*Repentance*	45
Leters	80	*Recreations*	49
Language	36	*Rules*	72
Last sin	90	*Reversion*	87
Magistracy	6	*Sin*	3
Man	21	*Security*	60
Mariage	4	*Safety*	63
Magnanimity	42	*Superstition*	69
Misery	48	*Scoffes*	68
Mysteries	91	*Scripture*	89
Name	92	*Scripture*	93
Obedience	29	*Style*	97
Obedience	41	*Truth*	9
Obsceanesse	76	*Theft*	14
Opinion	84	*Taper*	55
Painting	28	*Temperance*	79
Praise	32	*Tuition*	82
Prayer	39	*To day*	45
Practice	43	*Times*	96
Place	44	*Virgin*	7
Philosophy	46	*Vain glory*	16
Praise and censure	50	*Vse of creatures*	17
Reputation	25	*Wicked*	18
Repentance	31	*Want*	34

EN-

ENCHIRIDION.

CENT. I.

CHAP. I.

PIety and Policy, are like *Martha*, and *Mary*, Sisters: *Martha* falles, if *Mary* help not: and *Mary* suffers, if *Martha* be idle: Happy is that Kingdom where *Martha* complaines of *Mary*; but most happy where *Mary* complies with *Martha*: Where Piety and Policy, goe hand in hand, there Warre shall be just; and [illegible], honourable.

CHAP. II.

LEt not civil discords in a forreign Kingdom, encourage thee to make invasion. They, that are factious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common Enemy: Those whom civil commotions set at variance, forreigne Hostility reconciles. Men rather affect the possession of an inconvenient Good, then the possibility of an uncertain Better.

CHAP. III.

IF thou hast made a Conquest with thy Sword, think not to maintaine it with thy Scep-

Scepter: Neither conceive, that new favou
can cancel old injuries: No Conquerer si
ſecure upon his new got Throne, ſo lon
as they ſubſiſt in power, that were diſpoil
of their poſſeſſions by his Conqueſt.

CHAP. IV.

LEt no price nor promiſe of Honour brib
thee to take part with the Enemy of th
naturall Prince: Aſſure thy ſelfe who ev
wins, thou art loſt: If thy Prince preva
thou art proclaimed a Rebel, and brande
for death: If the Enemy proſper, tho
ſhal the recknod but as a meritorious Tra
tor, and not ſecure of thy ſelfe: He th
loves the Treaſon hates the Traytor.

CHAP. V.

IF thy ſtrength of parts hath rais'd thee t
eminent place in the Commonwealth, tak
head thou ſit ſure: If not, thy fall will b
the greater: As Worth is fit matter fo
Glory; ſo Glory is a fair mark for Env
By how much the more thy Advancement w
thought the Reward of Deſert; by ſo muc
thy fall will adminiſter matter for diſdain
It is the ill fortune of a ſtrong brain, if n
to be dignifi'd as meritorious, to bed epre
as dangerous.

CHAP. VI.

IT is the duty of a Stateſman, eſpecially
a free State, to hold the Common-we

her first frame of Government, from which the more it swerves the more it declines; which being declin'd is not commonly reduced without that extremity, the danger whereof, rather ruines then rectifies. Fundamentall Alterations bring inevitable perils.

CHAP. VII.

THere be three sorts of Government Monarchical, Aristocratical, Democratical; and they are apt to fall three seven all wayes into ruine: The first, by Tyranny; the second, by Ambition; the last, by Tumults. A Common-wealth grounded upon any one of these is not of long continuance; but wisely mingled, each guard the other, and make that Government exact.

CHAP. VIII.

LEt not the proceedings of a Captaine, though never so commendable be confin'd to all Times: As these alter, so must they: if these vary, and not they, ruine is at hand; he leastfailes in his designe, that meets Time in its owne way: And he that observes not the Alterations of the Times, shall seldome be victorious but by chance: but he that cannot alter his course according to the Alterations of the Times shall never be a Conquerour: He is a wise Commander, and surely He, that can discover the change of Times,

Times, and changes his Proceeding accor ding to the Times.

CHAP. IX.

IF thou desire to make war with a Prin ce, with whom thou hast formerly rati fied a league; assaile some Ally of his rather them himselfe: If he resent it, an come, or send in ayd, thou hast a fai Gale to thy desires: If not, his infidelity i not assisting his Ally, will be discovered: He reby thou shalt gaine thy selfe ad vantage, an facilitate thy designes.

CHAP. X.

BEfore thou undertake a War, let thin Eye number thy forces, and let thy judg ment weigh them: if thou hast a rich Enemy no matter how poor thy Souldiers be, couragious and faithfull: Trust not too muc the power of thy Treasure, for it wi deceive thee, being more apt to expose th for a prey, then to defend thee: Gold is n able to find good Souldiers; but goo Souldiers are able to find out Gold.

CHAP. XI.

IF the Territories of thy Equal Enem are situated far South from thee, the adva rage is thine, whether he make offensi or defensive war; If North, the ad vanta is his: Cold is lesse tolerable then he

T

This is a friend to Nature: that, an Enemy.

CHAP. XII.

IT is not onely uncivil, but dangerous for Souldiers, by reproachful words, to throw disgrace upon the Enemy. Base Termes are Bellowes to a flaking Fury, and Goads to quicken up revenge in a fleeing Foe: He that objects Cowardize against a failing enemy, adds spirit to him, to disprove the aspersion, at his owne cost: It is therefore the part of a wise Souldier to refraine it; or of a wise Commander, to punish it.

CHAP. XIII.

IT is better for two weak Kingdomes rather to compound ane injury (though to some losse) then seek for satisfaction by the sword; lest while they two weaken themselves by mutual blowes, a third decide the Controversie to both their Ruines. When the Frog and the Mouse could not take up the quarel, the Kite was Umpire.

CHAP. XIV.

LEt that Common-wealth which desires to flourish, be very strict, both in her punishments, and Rewards, according to the merits of the Subject, and offence of the Delinquent: Let the Service of the Deserver be rewarded, lest thou discourage worth;

and

and let the Crime of the offender be punish't, leſt thou encourage Vice, the neglect of the one weakens a Commonwealth; the omiſſion of both ruines it.

CHAP. XV.

IT is wiſedome for him that ſits at the Helme of a ſetled State, to demeane himſelfe toward his ſubjects at all times, ſo, that upon any evil accident, they may be ready to ſerve his occaſion: He that is onely gracious at the approach of a danger, will be in danger, when he expects deliverance.

CHAP. XVI.

IN all deſignes, which require not ſudden Execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then reſolve; after which, neither delay the execution, nor bewray thy intention. He that diſcovers himſelf, till he hath made himſelfe Maſter of his deſires, layes himſelf open to his own Ruine, and makes himſelf priſoner to his own tongue.

CHAP. XVII.

LIberality in a Prince is no Vertue, when maintained at the Subjects unwilling Coſt. It is leſſe reproach, by miſerableneſſe, to preſerve the popular love, then by liberality to deſerve the private thanks.

CHA

CHAP. XVIII.

IT is the excellent property of a good and wise Prince, to use War as he doth Physick, carefully, unwillingly, and seasonably, either to prevent approaching dangers, or to correct a present mischief, or to recover a former losse. He that declines Physick till he be accosted with the danger, or weakned with the desease, is bold too long, and wise too late. That Peace is too precise, that limits the justnesse of a war to a sword drawn, or a Blow given.

CHAP. XIX.

LEt a Prince that would beware of Conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, [illegible] those whom his displeasure hath discon[illegible]. These want meanes to execute their [illegible] have meanes at pleasure to ex[illegible] desires: Ambition to rule is more ve[illegible] to Revenge.

[illegible]

BEfore thou [illegible] imparial Eye [illegible] the Ca[illegible] just, prepare thy Army; and let [illegible] know, they fight for God and thee! It adds fire to the spirit of a Souldier, to be assured that he shall [illegible] prosper in a fair War, or perish in a just

CHAP.

CHAP. XXI.

IF thou desire to know the power of a State, observe in what correspondence it lives with her neighbouring State: If She make Alyance with the Contribution of Money, it is an evident sign of weakneſſe: If with her valour, or repute of forces, it manifests a native strength. It is an infallible signe of power, to sell friendship; and of weakneſſe to buy it. That which is bought with Gold, will hardly be maintained with Sucele.

CHAP. XXII.

IN the Calmes of Peace it is most requisite for a Prince, to prepare against the storms of War, both Theorically, in reading Heroick Histories; and practically, in maintaining Martiall discipline: Above all things, let him avoid Idleneſſe, as the Bane of Honour; for in Peace, indispoſes the Body, and in War, effeminates the Soul. He that would be in war victorious, must be in Peace laborious.

CHAP. XXIII.

IF thy two neighbouring Princes fall out, shew thy selfe, either a true Friend, or a fair Enemy: It is indiscretion to adhere to him whom thou hast least cause to fear, if he vanquish: *Neutrality* is dangerous, whereby thou becomeſt a neceſſary Prey to the Conquerour.

CHAP.

CHAP. XXIV.

IT is a great argument of a Princes wisdome, not onely to chuse, but also to prefer wise Councellors: And such are they, that seek lesse their own advantages, then his; whom wise Princes ought to reward, lest they become their owne Carvers; and so, of good Servants: turne bad Masters.

CHAP. XXV.

IT much conduces to the dishonour of a King, and the ilfare of his Kingdome, to multiply Nobility, in an overproportion to the Common people; Cheape Honour darkens Majesty; and a numerous Nobility brings a State to necessity.

CHAP. XXVI.

IT is very dangerous, to try experiments in a State, unlesse extreame necessity be urgent, or popular utility be palpable: It is better for a State to connive a while, at an inconvenience, then too suddenly to rush upon a Reformation.

CHAP. XXVII.

IF a valiant Prince be succeeded by a weak Successour, he may for a while, maintaine a happy State, by the remaining vertue of glorious Predecessours: But if his life be long, or dying he be succeeded by one lesse [illegible] then the first, the Kingdome is in danger to

to fall to ruine. That prince is a true Father his Country, that leaves it the rich inhetita of a brave Son. When *Alexander* succeed *Philip*, the world was too little for the Co querour.

CHAP. XXVIII.

IT is very dangerous for a Prince, or Repu like, to make continuall practice of cr exaction: For, where the Subject ſtan in ſenſe, or expectation of evil, he is apt provide for his ſafety, either from the evil ſeels, or from the danger he fears; and gro ing bold in Conſpiracy, makes Faction; whi Faction is the Mother of Ruine.

CHAP. XXIX.

BE careſull to conſider the good or ill o poſition of the People towards thee up ordinary occaſions; if it be good, labo to continue it; if evil, provide againſt it: there is nothing more terrible then a diſſolu Multitude without a Head; ſo there is nothi more eaſie to be reduc'd, (if thou canſt endu the firſt ſhock of their fury;) which if a lit appeas'd, every one begins to doubt himſe and think of home, and ſecure themſelv either by flight, or Agreement.

CHAP. XXX.

THat Prince who ſtands in feare more his own people, then ſtrangers, ough build Fortreſſes in his Land: But he

more afraid of Strangers then his own eople, shall build them more secure in the ffections of his Subjects.

CHAP. XXXI.

CArry a watchfull Eye upon dangers before they come to ripenesse, and when they are pe, let loose a speedy hand: He that expects em too long, or meets them too soon, gives dvantage to the evil: Commit their begin-ngs to *Argus* his hundred Eyes, and their ds to *Briareus* his hundred Hands, and thou t safe.

CHAP. XXXII.

OF all the difficulties in a State, the Tem-per of a true Government most felicifies nd perpetuates it: Too sudden Alterations istemper it. Had *Nero* tunned his Kingdome he did his Harp, his Harmony had been ore honourable, and his Reign more prospe-ous.

CHAP. XXXIII.

F a Prince, fearing to be assail'd by a for-reigne Enemy, hath a well arm'd people, ll addrest for War, let him stay at home, d expect him, there: But if his subjects be arm'd, or his Kingdome unacquainted with stroke of War, let him meet the enemy in Quarters. The farther he keeps the War t his own Home, the lesse danger. The War is alwayes miserable.

CHAP. XXXIV.

IT is a necessary wisedome for a Prince grow in strength, as he encreases in Dominions: it is no lesse vertue to keep, then to ge Conquests not having power answerable their greatnesse, invite new Conqueror to the ruine of the old.

CHAP. XXXV.

IT is great prudence in a statesman, to discover an inconvenience in the birth; whic so discovered, is easie to be suppresst. But it ripen into a Custome, the sudden remo thereof is often worse then the disease: in su a Case, it is better to temporize a little, th to struggle too much. He that opposes a h inconvenience too suddenly strengthens

CHAP. XXXVI.

IF thou hast conquer'd a Land, whose La guage differs not from thine, change t their Lawes and Taxes, and the two Kingd mes will in a short time incor[illegible], and ma one body: But if the Lawes and language d fer, it is difficult to maintain thy Conque which that thou may'st the easier doe, obser three things: First, to live there in person, rather send Colonies: Secondly, to assist weak inhabitants, and weaken the migh Thirdly, to admit no powerfull Forrigne reside there: Remember *Lewis* the

f *France*; How suddenly he took *Millan*, and ow soon he lost it.

CHAP. XXXVII.

T is a gracious wisdome in a Prince, in civil Commotions, rather to use *Julepe*, then *blebotomy*; and better to breath the distemper y a wise delay, then to correct it with too rash n Onset: it is more honourable, by a slow reparation to declare himselfe a gracious Fa- er, then by a hasty War to appear a furious nemy.

CHAP. XXXVIII.

T is wisedome for a Prince in fair weather to provide for Tempests: He that so much re- upon his peoples faith, to neglect his own reparation, discovers more Confidence t isdome: He that ventures to fall from a ith hopes to be catcht below, may be o hee come to ground.

CHAP. XXXIX.

E that would reform an ancient State in a free City, buyes convenience with a great anger: To work this Reformation with the ss mischief, let such a one keep the shadows their ancient Customs, through in substance y be new: Let him take heed when hee alters natures of things, they bear at least the an- names. The Common people, that are ally impatient of innovations, will be

satisfied with that which seemes to be as we
that which is.

CHAP. XL.

UPon any difference between forreign S
tes, it is neither safe nor honourable fo
Prince, either to buy his Peace, or to tak
up at an interest: He that hath not a Sword
command it, shall either want it, or want H
nour with it.

CHAP. XLI.

IT is very requisite for a Prince, not on
o weigh his designes in the flower, but li
wise in the fruit: He is an unthrift of his
nour that enterprizes a designe, the faili
wherein may bring him more Disgrace, th
the successe can gain him Honour.

CHAP. XLII.

IT is much conducible to the happinesse
a Prince, and the security of his State,
gain the hearts of his Subjects: They
love for feare, will seldom fear for love:
a wise Government which gains such a Tye
on the Subject, that he either cannot hurt,
will not: But that Government is best &
sure, when the Subject joyes in his obedien

CHAP. XLIII.

LEt every Souldier arme his mind
hopes, and put on courage: What so
disaster falls, let not his heart sinke. The

ge of providence lyes through many crooked ayes; A despairing heart is the true Prophet f approaching evil: his actions may weave the ebs of fortune but not break them.

CHAP. XLIV.

IT is the Part of a wise Magistrate to vindicate a man of power or State-imployment from the malicious scandals, of the giddy-headed multitude, and to punish it with great verity: Scandal breeds Hatred; Hatred begets Division; Division makes Faction, and action brings Ruine.

CHAP. XLV.

THe strongest Castles a Prince can build, to secure him from Domestick commotions, or forraigne Invasions, is in the hearts of his Subjects; And the meanes to gaine that strength is, in all his actions to appeare for the publike good, studious to contrive, and resolute to performe.

CHAP. XLVI.

A Kingdom is a great building: whose two maine supporters are the Government of the State, and the Government of the Church: It is the part of a wise Master to keep those Pillars in their first posture, irremoveable: If they faile, it is wisedome rather to repaire them, then remove it: He that pulls downe old, to set up a new, may draw the

roof upon his head, and ruine the found-
tion.

CHAP. XLVII.

IT is neceſſary wiſdome in a Prince to e
courage in his Kingdome, *Manufacture*
Merchandize, *Arts*, and *Armes*. In *Ma-*
nufacture lye the vital ſpirits of the body poli-
que; In *Merchandize*, the ſpirits natural; I
Arts and *Armes*, the Animal: If either
theſe languiſh, the Body droopes: As the
flouriſh, the Body flouriſhes.

CHAP. XLVIII.

TRue Religion is a ſetler in a State, rathe
then a Stickler; While ſhee confirmes, a
eſtabliſht Government, ſhe moves in her ow
Shpere: But when ſhe endeavours to alter th
old, or to erect a new, ſhe workes out of he
own Vineyard: When ſhe keepes the Keyes,
ſhe ſends ſhowers of Milk: But when ſh
drawes the Sword, ſhe ſayles in Seas o
Bloud: Labour therefore to ſetle Religion i
the Church; and Religion ſhall ſetle Peace i
thy Land.

CHAP. XLIX.

IF thou entertaine any forraign Souldiers in
to thine Army let them bear thy Colours,
and be at thy Pay, leſt they intereſt then
own Prince: Auxiliary Souldiers are the mo
dangerous: A foreign Prince needs no grea

invitation to seize upon thy City, then when he is required to defend it.

CHAP. L.

BE cautious in undertaking a designe, upon the report of those that are banished their Country, lest thou come off with shame or losse, or both. Their end expects advantages from thy Actions, whose miseries lay hold of all oportunities, and seek to be redrest by thy Ruine.

CHAP. LI.

IF thou endeavourest to make a Republique in a Nation where the Gentry abounds, thou shalt hardly prosper in that designe: And if thou wouldest erect a Principality in a Land, where there is much equality of people, thou shalt not easily effect it. The way to bring the first to passe, is to weaken the Gentry: The meanes to affect the last, is to advance and strengthen ambitious, and turbulent spirits; so that being plac'd in the midst of them, their forces may maintaine thy power; and thy favour may preserve their Ambition: Otherwise there shall be neither proportion nor continuance.

CHAP. LII.

IT is more excellent for a Prince to have a provident Eye for the preventing future mischiefs, then to have a potent Arm for

the suppressing present evils: Mischiefs in State are like Hectique Feavers in a body: In the beginning hard to be known, but easie to be cured; but, let it alone a while, it becomes more easie to be known, but more hard to be cured.

CHAP. LIII.

IF a Kingdome be apt to Rebellion, it is wisdom to preserve the Nobility and Commons at variance: Where one of them is discontented, the danger is not great: The Commons are slow of motion, if not quickned with the Nobility; the Nobility is weak of power, if not strengthened by the Commons: Then is danger, when the Commonality troubles the water, and the Nobility steps in.

CHAP. LIV.

IT is very requisite for a Prince to have an Eye that the Clergy be elected, and come in, either by collation from him, or particular patrons, and not by the People; and their power hold dependance upon home, and not upon forreign Authority: It is dangerous in a Kingdom, when the *Crosiars* receive not their power from the Regall Sword.

CHAP. LV.

IT is a perillous weakness in a State, to be slow of resolution in the time of Warr. To be irresolute in determination is both the signe

signe, and the ruine of [illegible] State: such affairs attend not Time: Let the wise Statesman therfore abhor delay, and resolve rather what to do, then advise what to say: Slow deliberations are symptomes, either of a faint courage, or weak Forces, or false Hearts.

CHAP. LVI.

IF a Conquerour hath subdued a county, or a city abounding with pleasures, let him be very circumspect to keep himself and his souldiers temperate. Pleasures bring effeminacy; and effeminacy foreruns ruine: sudden conquests, without blood or sweat, sufficiently do revenge themselvs upon their intemperate conquerours.

CHAP. LVII.

IT is an infallible signe of approaching ruine in a Republike, when Religion is neglected, and her establisht ceremonies interrupted: let therefore that Prince that would be potent, be pious; and that he may punish loosenesse the better, let him be religious: the joy of *Ierusalem* depends upon the peace of *Sion*.

CHAP. LVIII.

LEt that Prince that desires full soveraignty, temper the greatnesse of too potent a Nobility: a great and potent Nobility quiets the people, but presses their fortunes: it lessens Majesty to a *Monarch*, but diminishes his

CHAP. LIX.

IT is dangerous for a Prince to use ambition *Natures*, but upon necessity, either for h Wars, or to be Skreens to his dangers, or t be instruments for the demolishing insolen greatnesse: and that they may be the lesse dan gerous, let him chuse them rather out of mea births then noble; and out of harsh natures rather then plausible. And alwayes be sure t ballance them with those that are as proud a they.

CHAP. LX.

LEt Princes be very circumspect in the choice of their Councellors, chusing nei ther by the smoothnes of the beard, no by the smoothness of the face: let him be wise but not crafty: active, without private ends courageous, without malice: religious, with out faction: secret without fraud; one be ter read in his Princes businesse, then his Na ture: and a riddle only to be read above.

CHAP. LXI.

IN a mixt *Monarchy*, if the *Hierarchy* grow too absolute, it is wisdom in a Prince, r ther to depresse it then suppresse it: all alt rations in a fundamental Government bring ap parent dangers; but too sudden alteratio threatens inevitable ruine: when *Aaron* ma a moulten Calf, *Moses* altered not the Gover ment, but reproved the Governour.

CHA

CHAP. LXII.

BEfore thou build a Fortresse, consider to what end: if for a resistance against the Enemy, it is useleſſe; a valiant Army is a living Fortresse: if for suppressing the subject, it is hurtfull: it breeds Jealousies, and Jealousies beget hatred, if thou hast a strong Army to maintain, it adds nothing to thy strength: if thy Army be weak, it conduceth much to thy danger: the sureſt Fortresse is the hands of thy souldiers, and the safeſt Citadel is the hearts of thy subjects.

CHAP. LXIII.

IT is a Princly Alchymie, out of a necessary War to extract an honourable Peace, and more beseeming the Majesty of a Prince to thirst after Peace, then conquest: blessednesse is promised to the Peacemaker, not to the conquerour; it is a happy State, whose prince hath a peaceful Hand, and a Martial Heart able both to use Peace, and to manage War.

CHAP. LXIV.

IT is a dishonourable thing for a Prince to run in debt for State service, but to pay it in the pardon of a Criminal Offence, is most dangerous. To cancel the faults of subjects with their deserts, is not only the symptome of a disordered Commonwealth, but also of her

CHAP. LXV.

LEt not a Commander be too forward to undertake a War, without the perſon of his Prince: it is a thankleſſe imployement where miſchief attends upon the beſt ſucceſſe and where (if a *Conqueror*) he ſhal be in danger either through his own Ambition, or his Princes ſuſpicion.

CHAP. LXVI.

IT is a great overſight in a Prince, for any reſpects, either Actively, or Paſſively to make a forreign Kingdome ſtrong: he that gives meanes to another to become powerfull weakens himſelf, and enables him to take the advantage of his own weakneſſe.

CHAP. LXVII.

WHen the humours of the people are ſtirr'd by diſcontents, or popular grief, it is wiſdom in a Prince to give them moderate liberty to evaporate: he that turns the humor back too haſtily makes the wound bleed inwardly and fils the body with malignity.

CHAP. LXVIII.

IF having levyed an Army, thou findeſt thy ſelf too weak, either through the want of men or money, the longer thou delayeſt to fight, the greater thy Inconvenience growes; if once thy Army falls aſunder, thou certainly

ooſeſt by thy delay: where hazarding thy for-
unes betimes, thou haſt the advantage of thy
gen, and mayeſt by fortune win the day: it is
eſſe diſhonour to be overcome by force then
y flight.

CHAP. LXIX.

T is the part of a wiſe Commander in Wars,
either Offenſive or Defenſive, to work a
neceſſity of fighting into the breſts of his
ouldiers: Neceſſity of action takes away the
are of the Act, and makes bold Reſolution
e favorite of Fortune.

CHAP. LXX.

Lemency and mildneſſe is moſt proper for
a Principality, but reſervedneſſe and ſeve-
y for a Republique; but moderation in both:
reeſſe in the one breeds contempt; in the
ther, hatred; when to ſharpen the firſt, and
hen to ſweeten the laſt, let time and occa-
on direct thy judgment.

CHAP. LXXI.

T is very requiſite for a Prince that deſires
the continuance of Peace, in time of Peace
encourage, and reſpect his Commanders:
hen brave Spirits find neglect to be the effect
quiet times, they deviſe all means to remove
Cauſſe, and by ſuggeſting inducements to
Wars, diſturb and unſettle the old Peace,
private honour with publique danger.

CHAP.

CHAP. LXXII.

BE not covetous for priority in advising the Prince to a doubtful Attempt, which concernes his State: if it prosper, the Glory may be his; if it fail, the dishonour will be thine. When the Spirit of a Prince is stopped in the discharge, it will recoyl and wound the false adviser.

CHAP. LXXIII.

IF being the Commander of an army, thou espiest a grosse and manifest errour in the Enemy, look well to thy self, for treachery is not far off: He whom desire of victory blinds too much, is apt to stumble at his own Ruine.

CHAP. LXXIV.

IT is the height of a provident Commander not only to keep his own designes indiscoverable to his Enemy; but likewise to be studious to discover his: He that can best guesse the one, and neareſt guesse at the other, is the next step to a Conquerour. But he that fails in both, must either ascribe his Overthrow to his own Folly, or his victory to the Hand of Fortune.

CHAP. LXXV.

IF thou be ambitious of Honour, and fearful of the Canker of Honour, Envy, observe thy self, that Ostentation may be

isfied in this, that thou seekest Merit, and not Fame; and that thou a butest thy Preferment rather to Providence, then thy own Vertue: Honour is a due debt to the deserver; and who ever envied the payment of a debt? a just advancement is a providential act; and who ever envied the act of Providence?

CHAP. LXXVI.

IT behoves a Prince to be very circumspect before he make a League; which, being made, and then broke, is the forfeiture of his Honour: He that obtaines a Kingdom with the rupture of his faith, hath gain'd the Glory of a Conquest, but lost the honour of a Conquerour.

CHAP. LXXVII.

LEt States that aym at greatnesse, beware lest new Gentry multiply too fast, or grow too glorious; Where there is too great a disproportion betwixt the Gentry and the common Subject, the one growes insolent, the other slavish: When the body of the Gentry groweth too glorious for a Corslet, then the Helmet waxt is too heavy for the heads of ye vulgar.

CHAP. LXXVIII.

UPon the belea guering of a city, let the Commander endeavour to take from the Defendants, all scruples which may invite them

to

to a necessity of defence: Whom the fear slavery necessitates to fight, the boldnesse their resolution will disadvantage the assa lants, and difficilitate their design, Sense necessity justifies the War; and they are hop full in their armes, who have no other hop but in their armes.

CHAP. LXXIX.

IT is good for States and Princes (if they u ambitious men for their advantage) so to o der things, that they be still progressive, rath then retrograde: When ambitious men find a open passage, they are rather busie then dange rous; and if well watcht in their proceeding they will catch themselves in their own snar and prepare a way for their own destruction.

CHAP. LXXX.

OF all Recreations, Hunting is most prope to a Commander; by the frequency whe reof he may be instructed in that necessar knowledge of situation, with pleasure; which by earnest experience, would be dearly purcha sed. The Chase is a fair Resemblance of a hopfull War, proposing to the Pursuer a flying Enemy.

CHAP. LXXXI.

EXpect the army of thy Enemy on plain and easie ground, and still avoid moun mous and rocky places, and straight passages,

d the utmoſt of thy power: it is not ſafe to itch any where, where thy forces cannot be rought together: He never deſerved the name f good Gamſter, that hazards his whole Reſt pon leſſe then the ſtrength of his whole ame.

CHAP. LXXXII.

T matters not much whether in government, thou tread the ſteps of ſevere *Hannibal*, or gentle *Scipio*, ſo thy actions be honourable, nd thy life vertuous; both in the one, and the ther; there is both defect and danger, if not orrected, and ſupported by the fair Repute of ome extraordinary Endowments: No matter, whether black or white, ſo the Steed be good.

CHAP. LXXXIII.

T is the ſafeſt way in a Martiall expedition, to commit the maine charge to one: Companions in command beget confuſion in the amp: When two able Commanders are oyned in equal Commiſſion, each is apt to hink his own way beſt, and by mutual nwarting each other, both give opportunity o the Enemy.

CHAP. LXXXIV.

T is a high point of Providence in a Prince to obſerve popular Sects in their firſt Riſe, nd with a ſevere hand, to nip them in the . But being once full ag'd, it is wiſdom

not

not to oppose them with too strong a hand
left in suppressing one, there arise two: a fe
Current is soon stopped; but a strong strea
resisted, breaks into many, or overwhelm
all.

CHAP. LXXXV.

IT makes very much to thy advantage to ob
serve strictly the National vertues, a
vices, and humors of forreign Kingdome
wherby the times past shall read useful L
ctures to the times present: He that would
what shall be, let him consider what ha
been.

CHAP. LXXXVI.

IF, like *Manlius* thou command stout a
great things, be like *Manlius* stout to ex
cute great commands: it is a great blemi
in Soveraignty when the Will roars, and t
Power whispers: if thou canst not execute
freely as thou commandst, command no mo
then what thou maist as freely execute.

CHAP. LXXXVII.

IF one Prince desire to obtain any thing
another, let him (if occasion will bear
give him no time to advise. Let him end
vour to make him see a necessity of sudden
solution, and the danger either of Denial,
Delay; He that gives time to resolve, gi
leasure to deny, and warning to prepare.

CHAP. LXXXVIII.

Et not thine army at the first encounter be too prodigal in her assaults, but husband her strength for a dead lift; When the Enemy hath abated the fury of his first heat; let him then feel thou hast reserved thy forces for the last blow; So shall the honour he hath gained by his valour encrease the glory of thy victory: Fore-games when they prove, are speediest; but after-games, if wisely play'd are surest.

CHAP. LXXXIX.

It is very requisit for a Prince to keep the Church alwayes in proportion to the State. If the Government of the one be *Monarchical*, and the other *Democratical*, they will agree, like Mettal joyned with clay but for a while. Durable is that State, where *Aaron* commands the people, and where *Moses* commands *Aaron*: But most happy in the continuance, where God commands both.

CHAP. XC.

Et not the Covetousnesse of a Captain purloyn to his owne use, or any way bereave his souldiers of any profit due unto their service, either in their means or spoyls: Such injuries (being quickn'd by their dayly necessities) are never forgot: What Souldiers earn with the hazard of their lives, (if not en-

enjoy'd) propheſies an overthrow in the nex
Battel.

CHAP. XCI.

IF a Prince expect vertuous ſubjects, let hi
Subjects have a vertuous Prince; ſo ſha
he the better puniſh the vices of his degene
rate Subjects; So ſhall they truſier prize vertue
and follow it, being exemplified in thei
Prince.

CHAP. XCII.

IT is the property of a wiſe Commander, t
caſt an eye rather upon Actions, then upo
perſons; and rather to reward the merits o
men then to read the Letters of Ladies: He
that for favour, or reward, prefers a worth
leſſe Souldier, betrayes a Kingdom, to ad
vance a Traytor.

CHAP. XCIII.

WHere Order and Fury are well acquainted
the War proſpers, and Souldiers end n
leſſe men then they begun: Order is quickene
by Fury, and Fury is regulated by Order; B
where Order is wanting, Fury runs her ow
way, and being an unthrift of its own ſtrengt
failing in the firſt aſſault, cravens; a
ſuch beginning more then men, end leſſe th
women.

CHA

CHAP. XCIV.

IT is the quality of a wise Commander, to make his Souldiers confident of his wisdom, and their own strength: if any danger be, to conceal it; if manifest, to lessen it: Let him possesse his army with the justnesse of the War, and with a certainty of the victory. A good cause makes a stout heart, and a strong arme. They that fear an overthrow, are half conquered.

CHAP. XCV.

IT is requisite in a General to mingle love with the severity of his Discipline, they that cannot be induced to fear for love, will never be inforced to love for fear: Love opens the heart, Fear shuts it: That encourages; This compells: And victory meets encouragement, but flees Compulsion.

CHAP. XCVI.

IT is the part of a well advised State never to entrust a weighty service, unto whom a noted injury or dishonour hath been done; He can never be zealous in performance of service, the height of whose expectation can rather recover a lost name, then gaine a fresh honour.

CHAP.

CHAP. XCVII.

THree wayes there be to begin a Repute and gain dignities in a Commonwealth: The first by the vertue of glorious Parents, which till thou degenerate too much, may raise thee upon the wings of Opinion: The second is by associating with those, whose actions are known to be eminent: The third, by acting some exploit, either publique or private, which in thy hand hath proved honourable. The two first may misse, being founded on Opinion: the last seldom fails, being grounded upon Evidence.

CHAP. XCVIII.

IF thou art cal'd to the Dignity of a Commander, dignify thy place by thy Commands: and that thou maist be the more perfect in commanding others, practise upon thy self: Remember, thou art a servant to the publick weal, and therefore forget all private respects, either of kin or friend: Remember thou art a Champion for a Kingdome, forget therefore all private affections either of Love or Hate: He that would do his Country right, must not be too sensible of a persons wrong.

CHAP.

CHAP. XCIX.

IT is the part of a wise Commander to read Books, not so much as Men; not men so much as Nations: He that can discern the inclinations, conditions, and passions of a Kingdom, gains his Prince a great advantage both in Peace and War.

CHAP. C.

AND you most High and Mighty Princes of this lower World, who at this intricate and various game of War, vye Kingdomes, and win Crowns; and by the death of your renowned Subjects, gain the lives of your bold hearted Enemies; Know there is a *Quo Warranto*, Whereto you are to give account of your Eye glorious actions, according to the righteous rules of Sacred Justice: How warrantable it is to rend imperiall Crowns from off the Soveraign heads of their too weak Possessours. or to snatch Scepters from out of the conquer'd hand of heavens anointed Majesty, and by your vast ambitions still to enlarge your large Dominions, with Kingdoms ravisht from their natural Princes, judge you. Let your brave designs, and well weighted actions, be as just as ye are glorious; and consider, that all your Wars, whose ends are not to defend your own Possessions, or to recover

your

your dispossessions, are but Princely injuries which none but heaven can right. But when necessity strickes up her hard Alarmes, o wronged Religion, beats her zealous Marche on, and prosper, and let both Swords an Stratagems proclaim a victory, whose no full renown may fill the world with your ete[r]nal Glory.

The end of the first Century.

To the

FAIR BRANCH

Of growing Honour, and true Vertue,

Mrs.

ELIZABETH USHER,

only Daughter and Heir apparent to the most Reverend Father in God,

JAMES,

Arch-Bishop of *Armagh*, Lord Primat of all *Ireland*, His Grace.

Sweet Lady,

Present your fair hands with this my Enchiridion, to begin a new Decade of our blest Accompt: If it adde nothing to your well-instructed Knowledge, it may bring somwhat to your well-dispos'd Remembrance: If either, I have my end; and you, my endeavour: The service which I owe, and the affection which I

Epistle Dedicatory.

...r your most incomparable Parents, shall ...s the utmost of my ability; wherein, if I co... light you but the least step towards the happi... you aim at, how happy should I be? Go ... ward in the way which you have chosen: wh... in, if my Hand cannot lead you, my He... shall follow you; and where the weakneſſe... my power shews defect, there the vigour of ... Will shall make supply.

Who am coveto...
of your happineſſe
both Kingdomes a...
Worlds.

FRA. QUARLE...

E...

ENCHIRIDION.

CENT. II.

CHAP. I.

A Promiſe is a child of the underſtanding and the will: the underſtanding begets it, the will brings it forth: he that perfects it, delivers the mother, he that breaks murthers the child. If he be begotten in abſence of the underſtanding, it is a Baſtard; but the child muſt be kept. If thou muſt thy underſtanding promiſe not; if u haſt promiſed, break it not: it is better to intain a Baſtard then to murther a child.

CHAP. II.

Harity is a naked child, giving hony to a Bee without wings: naked, becauſe extre ſſe and ſimple; a child, becauſe tender growing: giving hony, becauſe hony is ſant and comfortable: to a Bee, becauſe ee is laborious and deſerving, without gs becauſe helpleſſe, and wanting. If thou eſt to ſuch, thou killeſt a Bee; if thou to other then ſuch, thou preſerveſt a

CHAP. III.

BEfore thy undertaking of any design weigh the glory of thy action with the d ger of the attempt: if the glory outwe the danger, it is cowardize to neglect it: if danger exceed the glory, it is rashnesse to tempt it: if the Ballances stand poiz'd let own Genius cast them.

CHAP. IV.

WOuldest thou know the lawfulnesse the action which thou desirest to un take? let thy devotion recommend it to div blessing: if it be lawfull, thou shalt perce thy heart encouraged by thy prayers: if unla ful, thou shalt find thy prayer discou ged thy heart. That action is not ble, which either blushes to beg a bl or having succeeded, dares not pre giving.

CHAP. V.

IF evil men speak good, of of thy conversation, examine th ons, and suspect thy self. But if evil speak evil of thee, hold it as thy honour, by way of thankfulnesse, love them, but u condition, that they continue to hate thee.

CHAP. VI.

IF thou hope to please all, thy hopes vain, if thou fear to displease some,

ears are idle. The way to pleaſe thy ſelf is not to diſpleaſe the beſt, and the way to diſpleaſe the beſt, is to pleaſe the moſt: if thou canſt faſhion thy ſelf to pleaſe all thou ſhalt diſpleaſe him that is *All* in *All*.

CHAP. VII.

IF thou neglecteſt thy love to thy neighbour, in vain thou profeſſeſt thy love to God: for by thy love to God, the love to thy neighbour is begotten, and by the love to thy neighbour, thy love to God is nouriſht.

CHAP. VIII.

THy ignorance in unreveal'd Myſteries, is the mother of a ſaving Faith; and thy underſtanding in revealed Truths, is the mother of a ſacred Knowledge: underſtand not therefore that thou maiſt believe; but believe that thou maiſt underſtand: underſtanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

CHAP. IX.

PRide is the ape of charity; in ſhow, not much unlike; but ſome what further of action. In ſeeking the one, take heed thou light not upon the other: they are two Parallels never but aſunder: charity feeds the poor, ſo does pride: charity builds an Hoſpital, ſo does pride: in this they differ: charity gives her glory to God; pride takes her glory from man.

CHAP. X.

HAst thou loſt thy money, and doeſt th
mourn? another loſt it before th
hadſt it; be not troubled: perchance if th
hadſt not loſt it now; it had loſt thee
ever: think therefore what thou rather h
eſcaped then loſt: perhaps thou hadſt
been ſo much thy own, had not thy mon
been ſo little thine.

CHAP. XI.

FLatter not thy ſelf in thy faith to God
if thou wantſt charity for thy neighbour
and think not thou haſt charity for thy neigh
bour, if thou wanteſt faith to God; whe
they are not both together, they are both wan
ing; they are both dead, if once divided.

CHAP. XII.

BE not too ſlow in the breaking of a ſi
full cuſtom: a quick couragious reſolutio
is better then a gradual deliberation: in ſuc
a combate, he is the braveſt ſouldier that lay
about him without fear or wit. Wit pleads
fear diſheartens; he that would kill *Hydra*, b
better ſtrick off one neck then five heads: ſe
the Tree, and the Branches are ſoon cut off.

CHAP. XIII.

BE carefull rather of what thou doſt, the
of what thou haſt: for what thou haſt
none

none of thine and will leave thee at thy death, or thou the pleasure of it, in thy sickeneſſe. But what thou doeſt, is thine, and will follow thee to thy grave, and plead for thee or againſt thee at thy Reſurrection.

CHAP. XIV.

IF thou enjoyeſt not the God of love, thou canſt not obtain the love of God, neither until then canſt thou enjoy a deſire to love God, nor reliſh the love of God: thy love to God is nothing but a faint reflection of Gods love to thee: till he pleaſe to love thee, thy love can never pleaſe him.

CHAP. XV.

LEt not thy fancy be guided by thine eye, nor let thy will be governed by thy fancy: thine eye may be deceived in her object, and thy fancy may be deluded in her ſubject: let thy underſtanding moderate between thine eye, and thy fancy; and let thy judgement arbitrate between thy fancy and thy will; ſo ſhall thy fancy apprehend what is true: ſo ſhall thy will elect what is good.

CHAP. XVI.

ENdeavour to ſubdue as well thy iraſcible, as thy concupiſcible affections: to endure injuries with a brave mind, is one half of the conqueſt; and to abſtaine from pleaſing evils with a couragious ſpirit is the other: the ſumme

of all humanity, and height of moral perfection is, *Bear*, and *Forbear*.

CHAP. XVII.

IF thou desire not to be too poor, desire not to be too rich; He is rich, not that possesse much, but he that covets no more: and he is poor, not that enjoys little, but he that wants too much: the contented mind wants nothing which it hath not: the covetous mind wants not onely what it hath not, but likewise what it hath.

CHAP. XVIII.

THe outward senses are the common Cinque-portes where every subject lands towards the understanding. The eare hears a confused noyse, and presents it to the common sense. The common sense distinguishes the several sounds, and conveys it to the fancy: the fancy wildly discants on it: the understanding (whose object is truth) apprehending it to be Musick, commends it to the judgement: The judgement severally and joyntly examines it, and recommends it to the will: the will (whose object is good) approves it, or dislikes it; and the memory records it. And so in the other senses according to their subjects observe this *progresse*, and thou shalt easily find where the defect of every action lyes.

CHAP.

CHAP. XIX.

THe way to subject all things to thy self, is to subject thy self to Reason; thou shalt govern many, if Reason govern thee: wouldst thou be crowned the Monarch of a little world? command thy self.

CHAP. XX.

THough thou givest all thou hast for charity's sake, and yet retainest a secret desire of keeping it for thy own sake, thou rather leavest it then forsakest it: He that hath relinquisht all things, and not himself, hath forsaken nothing; he that sets not his heart on what he possesses, forsaketh all things, though he keep his possessions.

CHAP. XXI.

SEarch into thy self before thou accept the ceremony of honour: if thou art a Palace, honour (like the Sun-beames) will make thee more glorious: if thou art a Dunghil, the Sun may shine upon thee, but not sweeten thee. Thy Prince may give thee honour, but not make thee honourable.

CHAP. XXII.

EVery man is a King to his own Kingdom. If Reason command, and passion obey, the government speakes a good King: if thine inordinate affection rules, it shews a proud

Rebel; which if thou destroy not, will dispo
thee: there is no mean between the death
Rebel, and the life of a Prince.

CHAP. XXIII.

A Vow, a promise, and a resolution, ha
all one object, onely differ in respect
the persons to whom they are made; the fi
is between God and man, the second, b
tween man and man; the third, between m
and his own soul: they all bind, if the object
lawful, to necessity of performance: if unla
ful, to the necessity of sin: they all take th
prisoner: if the object be lawfull, thy perfo
mance hath redeemed thee; if unlawfu
blood and teares must ransome thee.

CHAP. XXIV.

IF thou hast any businesse of Consequen
in agitation, let thy Care be reasonable
and seasonable: continual standing be
weakens the Bow: too hasty drawing breaks
Put off thy cares with thy cloaths, so shall th
Rest strengthen thy labour; and so shall th
labour sweeten thy Rest.

CHAP. XXV.

WHen thy inordinate affections do flam
towards transitory happinesse, quen
them thus: think with thy self; if my Prin
should give me what honour he hath
bestow, or bestow on me what wealth his

it could not ſtay with me, becauſe it is tranſitory, nor I with it, becauſe I am mortal: then reviſe thy affections, and weigh them with their object, and thou wilt either confeſſe thy folly, or make a wiſer choice.

CHAP. XXVI.

With three ſorts of men enter no ſerious freindſhip: the ingratefull man; the multiloquious man: the Coward: the firſt cannot prize thy favour; the ſecond cannot keep thy Counſel; the third dare not vindicat thy Honour.

CHAP. XXVII.

If thou deſire the time ſhould not paſſe too faſt; uſe not too much paſtime: thy life is fraility blazes like a Tapour in the wind: the laſt of honour waſts it; the heat of pleaſure melts it; if thou labour in a painful calling, thou ſhalt be leſſe ſenſible of the flux of Time, and ſweetlier ſatisfied at the time of Death.

CHAP. XXVIII.

God is *Alpha* and *Omega*, in the great world; endeavour to make him ſo in the little world: make him thy evening Epilogue, and thy morning Prologue; practiſe to make him thy laſt thought at night when thou reſt, and thy firſt thought in the morning when thou awakeſt; ſo ſhall thy ſleep be bleſſed in the night, and thy underſtanding

rectified in the day; so shall thy rest be peaceful, thy labours prosperous, thy life pious, and thy death glorious.

CHAP. XXIX.

BE very circumspect in the choise of thy company. In the society of thine equals thou shalt enjoy more pleasure; in the society of thy superiours thou shalt find more profit: to be the best in the company, is the way to grow worse: the best means to grow better, is to be the worst there.

CHAP. XXX.

THink of God (especially in thy devotion) in the abstract, rather then in the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceived subject; if thou think him great, thy bounded conceipt is apt to cast him into a comprehensible figure: conceive him therefore, a diffused goodnesse without quality, and represent him an incomprehensible greatnesse without quantity.

CHAP. XXXI.

IF thou and true Religion be not as yet met, or met, unknown; by these marks thou shalt discover it. First, it is a Religion that takes no pleasure in the expense of blood. Secondly, it is a Religion, which

Tene-

Tenents crosse not the book of Truth. Thirdly, it is a Religion, that takes most from the creature, and gives most to the Creatour: if such a one thou meet with, assure thy self it is the right, and therefore professe it in thy Life, and protect it to thy Death.

CHAP. XXXII.

LEt anothers passion be a lecture to thy reason, and let the Shipwrack of his understanding be a Seamark to thy passion: so shalt thou gaine strength out of his weaknesse, safety, out of his danger; and raise thy self a building out of his ruines.

CHAP. XXXIII.

IN the height of thy prosperity expect adversity, but fear it not; if it come not, thou art the more sweetly possest of the happinesse thou hast, and the more strongly confirmed; if it come, thou art the more gently dispossest of the happinesse thou hadst, and the more firmly prepared.

CHAP. XXXIV.

TO tremble at the sight of thy sin, makes thy faith the lesse apt to tremble: the devils beleeve, and tremble, because they tremble at what they beleeve; their beleife brings trembling: thy trembling brings beliefe.

CHAP.

CHAP. XXXV.

AUthology is the way to Theology: until thou seest thy self empty, thou wilt not desire to be fil'd: he can never truly relish the sweetnesse of Gods Mercy, that never tasted the bitternesse of his own Misery.

CHAP. XXXVI.

IS any ontward affliction fallen upon thee by a temporary losse? advise with thy self, whether it be recoverable, or not: if it be, use all such lawfull and speedy means (the violence and unseasonableness whereof may not disadvantage thee in the pursuit) to recover it; if not recoverable, endure with patience what thou canst not recover with pains: he that carnally affects his soul for the losse of a transitory good, casts away the kirnel, because he hath lost the shell.

CHAP. XXXVII.

NAtural anger glances into the breasts of wisemen, but rests in the bosome of fools: in them, it is infirmity; in these, a sin: there is a natural anger; and there is a spiritual anger: the common object of that, is the person, of this, his vice. he that is alwayes angry with his sin, shall seldome sin in his anger.

CHAP.

CHAP. XXXVIII.

IF any hard affliction hath surprized thee, cast one eye upon the hand that sent it: and the other, upon the sin that brought it; if thou thank fully receive the message, he that sent it will discharge the messenger.

CHAP. XXXIX.

ALL passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little: where absolutely evil, there the least passion is too much: where indifferent, there a little is enough.

CHAP. XL.

WHen thou dost evil that good may come thereby, the evil is surely thine: if good should happen to ensue upon the evil which thou hast done; the good proceeds from God: if therefore thou doe evil, thereby to occasionate a good, thou laist a bad foundation for a good building; and serv'st the Devil that God may serve thee: where the end of evil is good in the intention, there the end of that good is evil in the extention.

CHAP. XLI.

BE as far from desiring the popular love, as fearfull to deserve the popular hate: ruine dwels in both: the one will hug thee to death

death; the other will crush thee to destruction to escape the first, be not ambitious; to avoid the second, be not seditious.

CHAP. XLII.

WHen thou seest misery in thy brother face, let him see mercy in thine eye the more the oyl of mercy is powr'd on him by thy pity, the more the oyl in thy Cruse shall be encreased by thy Piety.

CHAP. XLIII.

READ not books alone, but men, and amongst them chiefly thy self: if thou find any thing questionable there, use the Commentary of a severe friend, rather then the glosse of a sweet-lipt flatterer; there is more profit in a distastful truth, then deceitful sweetnesse.

CHAP. XLIV.

IF the opinion of thy worth invite any to the desire of thy acquaintance, yeeld him a respect suitable to his quality: too great a reservation will expose thee to the sentence of Pride; too easie access will condemn thee to the censure of Folly: things, too hardly endeavour'd discourage the seeker, too easily obtain'd dispare the thing sought for: too easily got, is lowly priz'd, and quickly lost.

CHAP. XLV.

WHen convenience of time hath ripen'd your acquaintance, be cautious what thou say'st, and courteous in what thou doest observe his inclination: if thou find him weigh

make

make him thine own, and lodge him in a faithful bosome: be not rashly exceptious, nor rudly familiar: the one will breed contention; the other contempt.

CHAP. XLVI.

WHen Passion is grounded upon Fa[illegible] is commonly but of short com[illegible] Where the foundation is unstable, [illegible] building is not lasting; He that will [illegible] for any Cause, will be angry for no Ca[illegible] and when the understanding perceives the cause vain, then the judgment proclaimes the effect void.

CHAP. XLVII.

IF thou desire to purchase Honour with thy wealth; consider first how that wealth became thine: if thy labour got it, let thy wisdom keep it: if Oppression found it, let Repentance restore it: if thy parents left it, let thy vertues deserve it: So shall thy honour be safer, better, and cheaper.

CHAP. XLVIII.

SIn is a *Basiliske* whose eyes are full of Venome, if the eye of thy soul see her first, it reflects her own poyson and kills her: if thee see thy soul, unseen, or seen too late, with her poyson, she kills thee: Since therefore thou canst not escape thy Sin, let not thy Sin escape observation.

CHAP. XLIX.

IF thou expectest to rise by the means of Him whom thy Fathers greatnesse raised from

his

his service to court preferment; thou wilt be deceiv'd: For the more in esteem thou art, the more sensible is He of what he was, whose former servitude will be Chronicled by thy advancement, and glory obscured by thy greatnesse. However he will conceive it a dead service which may be interpreted by thee, as a meritorious Reward, rather then a meritorious benefit.

CHAP. L.

TRust not to the promise of a common swearer, for he that dar sin against his God, for neither profit nor pleasure, will trespasse against thee for his own advantage. He that dar break the precepts of his Father will easily be perswaded to violat the promise unto his Brother.

CHAP. LI.

LEt the greatest part of the newes thou hear lest be the least part of what thou beleevest lest the greatest part of what thou beleevest be the least part of what is true. Where lies are easily admitted, the Father of lies will not easily be excluded.

CHAP. LII.

DEliberate long before thou consecrate a Friend; and when thy impartial judgment concludes him worthy of thy bosome, receive him joyfully, and entertain him wisely. Impart thy secrets boldly, and mingle thy

though

thoughts with his: He is thy very self: and use him so: If thou firmly think him Faithful, thou mak'st him so.

CHAP. LIII.

AS there is no worldly gain, without some losse, so there is no worldly losse without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it: if thou art degraded from thy Honour, thou art likewise freed from the stroke of envie: if sickness hath blurr'd thy beauty, it hath delivered thee from pride, Set the allowance against the losse, and thou shalt find no losse great; He loses little or nothing, that reserves himself.

CHAP. LIV.

IF thou desire to take the best advantage of thy self (especially in matters where the fancy is most imploy'd) keep temperate diet, use moderate exercise, observe seasonable, and set houres for Rest: Let the end of thy first sleep raise thee from thy Repose: Then hath thy Body the best temper; Then hath thy Soul the least incumberance: Then no noyse shall disturb thy Eare; No object shall divert thine Eye: Then if thy sprightly Fancie transport thee not beyond the common pitch, and shew thee not the *Magazin* of high invention, return thee to thy wanton Bed, and there conclude thy self more fit to wear thy Mistresses Favour, than *Apollos* Bayes.

CHAP.

CHAP. LV.

IF thou art rich, ſtrive to command th
mony, leaſt ſhe command thee: if tho
know how to uſe her, ſhe is thy Servan
if not, thou art her Slave.

CHAP. LVI.

BRing thy daughter a husband of her ow
Religion, and of no hereditary deſeaſe; L
his wiſdome outweigh his wealth: Let his p
rentage excell his perſon, and let his years e
ceed hers: Let thy prayers recommend the re
to providence: if he prove good, thou ha
found a Son: if not, thou haſt loſt a Daughte

CHAP. LVI.

SO uſe Proſperity, that Adverſity may n
abuſe thee: if in the one, Security adm
no fears: in the other, Deſpaire will afford n
hopes: He that in Proſperity can foretel a da
ger, can in adverſity fore ſee deliverance.

CHAP. LVIII.

IF thy faith have no doubts, thou haſt
cauſe to doubt thy faith; and if thy dou
have no hope, thou haſt juſt reaſon to f
deſpair; When therefore thy doubts ſhall
erciſe thy faith, keep thy hopes firme to q
lifie thy doubts: So ſhall thy Faith be ſecu
from doubts: So ſhall thy doubts be preſer
from deſpair.

CHA

CHAP. LIX.

IF Thou desire to be truly valiant, fear to doe any injury: He that fears not to doe evil, is alwayes afraid to suffer evil: He that never fears is desperate: And he that fears alwayes, is a Coward: He is the true valiant man: that dares nothing but what he may, and feares nothing but what he ought.

CHAP. LX.

ANger may repast with thee for an hour, but not repose for a night: The continuance of Anger is Hatred, the continuance of Hatred turns Malice. That anger is not warrantable, which hath seen two Suns.

CHAP. LXI.

IF Thou stand guilty of oppression, or wrongfully possest of anothers Right; see, thou make Restitution before thou giveſt an Almes: if other wise, what art thou but a Thief, and makeſt God thy Receiver?

CHAP. LXII.

WHen thou prayeſt for spiritual Graces, let thy prayer be absolute; When, for temporal Blessings, adde a Clause of Gods pleasure: in both, with Faith, and Humiliation: So shalt thou undoubtedly receive what thou desireſt, or more, or better: Never prayer rightly made, was made un heard, or heard, ungranted.

CHAP.

CHAP. LXIII.

HE that gives all, though but little, gives much; because God lookes not to the quantity of the Gift, but to the quality of the Giver: He that desires to give more then he can, hath equall'd his Gift to his desire, and hath given more then he hath.

CHAP. LXIV.

BE not too greedy in desiring Riches, nor too eager in seeking them: nor too covetous in keeping them; nor too passionate in lossing them: the first will possesse thy Soul of discontent; The second will dispossesse thy body of Rest; The third will possesse thy wealth of thee; The last will dispossesse thee of thy self: He that is too violent in the concupiscible, will be as violent in the irascible faculty.

CHAP. LXV.

BE not too rash in the breaking of an inconvenient custome: As it was gotten, so leave it by degrees. Danger attends upon too sudden Alterations: He that pulls down a bad building by the great, may be ruin'd by the fall: But he that takes it down Brick by Brick, may live to build a better.

CHAP. LXVI.

IF thou desire that inestimable Grace of saving Faith, detest that insatiable vice of damnable

ble Covetousnesse: it is impossible, one heart (though never so double) should lodge both: Faith possesses thee of what thou hast not: Covetousnesse dispossesses thee of what thou hast: thou canst not serve God, unless Mammon serve thee.

CHAP. LXVII.

BEwar of him that is slow to Anger: Anger when it is long in coming, is the stronger when it comes, and the longer kept. Abused patience turns to fury: When Fancy is the ground of passion, that understanding which composes the Fancy qualifies the passion, But when judgement is the ground, the Memory is the Recorder.

CHAP. LXVIII.

HE that professes himself thy open enemy, comes thee against the evil he meanes thee; but the that dissembles himself thy secret Friend, strikes beyond Caution, and wounds above Cure: From the first, thou mayst deliver thy selfe: From the last, good Lord deliver thee.

CHAP. LXIX.

IF thou hast wronged thy brother in thought, reconcile thee to him in thought; if thou hast offended him in words, let thy reconciliation be in words: if thou hast trespassed against him in deeds, by deeds be reconciled to him:

him: That Reconciliation is most kindly wh
is most in kind.

CHAP. LXX.

NOt to give to the poor is to take from hi
Not to feed the hungry, if thou hast it,
the utmost of thy power to kill him: That the
fore thou maist avoid both Sacriledge a
Murther, Be Charitable.

CHAP. LXXI.

SO often as thou remembrest thy sins wit
out Grief, so often thou repeatest tho
sins for not grieving: He that will not mour
for the Evil which he hath done, gives earne
for the Evil he meanes to doe; Nothing c
asswage that fire which Sin hath made, but on
that Water which Repentance hath drawn.

CHAP. LXXII.

LOok well before thou leap into th
chair of Honour: The higher tho
climbest, the lower thou fallest: if Ve
tue prefer thee, Vertue will preserve thee
if Gold or Favour advance thee, thy Hono
is pinned upon the wheel of Fortune: Wh
the wheel shall turne, thy Honour falls, a
thou remain'st an everlasting Monument of t
own ambitious folly.

CHAP. LXXIII.

WE are born with our temptations: Na
some times presses us to evil, so

es provokes us unto good; if therefore thou veſt her more then her due, thou nouriſheſt enemy; if leſſe then is ſufficient, thou deoyeſt a friend: Moderation will prevent both.

CHAP. LXXIV.

IF thou ſcorne not to ſerve Luxury in thy Youth, Chaſtity will ſcorne thy ſervice in thy Age; and that the Will of thy green ars thought no Vice in the acting, the neceſy of thy gray haires makes no Vertue, in the bearing: Where there is no Conflict, there be no Conqueſt; where there is no Conqueſt, there is no Crowne.

CHAP. LXXV.

THou didſt nothing towards thy own Creation, for thou wert created for thy Creors glory; Thou muſt do ſomething towards own Redemption, for thou wert redeemed thy own good: He that made thee without ce, will not ſave thee without thee.

CHAP. LXXVI.

WHen thy tongue and heart agree not in confeſſion, that confeſſion is not agreeble to Gods pleaſure: He that confeſſes with tongue, and wants confeſſion in his heart, either a vaine man, or an Hypocrite: He hath confeſſion in his heart, and wants it his tongue, is either a proud man, or a ecrous.

CHAP. LXXVII.

GOld is *Cæsars* Treasure, Man is Gods: T
Gold hath *Cæsars* image, and thou b
Gods; Give therefore those things unto *Ca*
which are *Cæsars*; and unto *God*, those thin
which are *Gods*.

CHAP. LXXVIII.

IN the Commission of evil, fear no man
much as thy own self: Another is but o
witnes against thee; Thou art a thousan
Another thou maist avoid, but thy self th
canst not; Wickedness is its own punis
ment.

CHAP. LXXIX.

IN thy Apparel avoyd Singularity, Profu
ness and Gaudiness; Be not too early
the fashion; nor too late: Decency is
half way between Affectation and Neglect: T
Body is the shell of the Soul; Apparel is
Husk of that Shell; The Husk often tels y
what the Kirnell is.

CHAP. LXXX.

LEt thy recreation be manly, moder
seasonable, lawful; if thy life be Se
tary, more tending to the exercise of
Body; if active, more to the refreshiug of
mind: The use of Recreation is to strent
thy Labour, and sweeten thy Rest.

CHAP. LXXXI.

BE not cenſorious, for thou knoweſt not whom thou judgeſt; it is a more dextrous error to ſpeak well of an evil man, then ill of a good man. And ſafer for thy judgement to be miſled by ſimple Charity, then uncharitable Wiſdom: He may taxe others with priviledge, that hath not in himſelf, what others may taxe.

CHAP. LXXXII.

TAke heed of that Honour which thy wealth hath purchaſed thee, for it is neither laſting, nor thine own. What money creates, money preſerves: if thy wealth decayes, thy Honour dyes; it is but a ſlippery happineſſe which Fortunes can give, and frowns can take; and not worth the owning which a nights Fire can melt, or a rough Sea can drown.

CHAP. LXXXIII.

IF thou canſt deſire any thing not to be repented of, thou art in a fair way to happineſs; if thou haſt attain'd it, thou art at thy ways end; He is not happy who hath all that he deſires, but that deſires nothing but what is good; if thou canſt not doe what thou wouldſt not repent, yet endeavour to repent what thy neceſſity hath done.

CHAP. LXXXIV.

Spend a hundred yeares in Earths beſt pleaſu-
res; and after that, a hundred more; t
which being ſpent, adde a thouſand; and t
that, ten thouſand more; the laſt ſhall as ſu
rely end, as the firſt are ended, and all ſhall b
ſwallowed up with Eternity: He that is born t
day, is not ſure to live a day; He that hat
lived the longeſt, is but as he that was bor
yeſterday: The happineſſe of the one is
Thath he hath liv'd; the Happineſſe of th
other is, That he may live; and the lot
both is, That they muſt dye: it Is no hap
pineſſe to live long, nor unhappineſſe to dy
ſoon: Happy is he that hath liv'd long enough
to dye well.

CHAP. LXXXV.

BE carefull to whom thou gives, and how
He that gives him that deſerves not, loſ
his gift: and betrayes the giver. He that co
ferres his gift upon a worthy receiver, mak
many debtors, and by giving, receives. H
that gives for his own ends, makes his gift
bribe, and the receiver a priſoner: He th
gives often, teaches requittance to the receiv
and diſcovers a crafty confidence in the giver.

CHAP. LXXXVI.

HAth any wronged thee? Be bravely
venged: Sleight it, and the works beg

give it, and 'tis finisht: He is below himself that is not above an injury.

CHAP. LXXXVII.

LEt not thy passion miscall thy Childe, lest thou propheſie his fortunes: Let not thy tongue curse him, lest thy curse return from whence it came: Curses sent in the room of blessings are driven back with a double vengeance.

CHAP. LXXXVIII.

IN all the Ceremonies of the Church which remain indifferent, do according to the constitution of that Church where thou art: The God of Order and Unity, who created both the Soul and the Body expects Unity in the one, and Order in both.

CHAP. LXXXIX.

LEt thy religious Fast be a voluntary abstinence, not so much from Fleſh, as Fleshly thoughts: God is pleased with that Fast which gives to another, what thou denyest to thy self; and when the afflicting of thy own Body, is the repairing of thy Brothers. He fasts truly that abstains sadly, grieves really, gives cheerfully, and forgives charitably.

CHAP. XC.

IN the hearing of Mysteries keep thy tongue quiet: five words cost *Zacharias* forty weeks silence: In such heights, convert thy Que-

sions into Wonders: and let this suffice the The Reason of the Deed, is the power of t Doer.

CHAP. XCI.

DEride not him whom the looser world c Puritane, lest thou offend a little one: he be an Hypocrite, God, that knowes hi will reward him; if zealous, that God th loves him, will revenge him: if he be goo he is good to Gods Glory: if evil, let him evil at his own charges: He that judges, shal judged.

CHAP. XCII.

SO long as thou art ignorant, be not asham to learn: He that is so fondly modest, n to acknowledge his own defects of knowledg shall in time, be so soully impudent to justif his own ignorance: ignorance is the greatest all infirmities; and justified, the chiefest o Follies.

CHAP. XCIII.

IF thou be a Servant, deal just by thy Mast as thou desirest thy Servant should deal w thee: Where thou art commanded, be o dient; where, not commanded, be pro dent: Let diligence be thy Credit; Let fai fulnesse be thy crown: Let thy Masters cre be thy care, and let his welfare be thy conte Let thine Eye be single, and thy heart, bu

bl

ble: Be Sober, that thou maist be circumspect: He that in Sobriety is not his own man, being drunk, whose is he? Be neither contentious, nor Lascivious; The one shewes a turbulent Heart; The other an idle Brain. A good Servant is a great Master.

CHAP. XCIV.

LEt the Foundation of thy Affection be Vertue; then make the Building as rich, and as glorious as thou canst: if the Foundation bee Beauty, or Wealth, and the building Vertue, the Foundation is too weak for the Building, and it will fall. Happy is he, the Palace of whose affection is founded upon Vertue, wal'd with Riches, glaz'd with Beauty, and Roof'd with Honour.

CHAP. XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double Parent. Remember her nine moneths burthen; and her tenth moneths travel: forget not her indulgence, when thou didst hang upon her tender breast. Call to mind her prayers for thee before thou cam'st into the world; and her cares for thee when thou wert come into the world. Remember her secret Groans, her affectionate teares, her broken slumbers, her dayly feares, her nightly frights. Relieve her Wants; cover her imperfections; comfort her

age: and the widowes husband, will be the Orphans Father.

CHAP. XCVI.

AS thou desireſt the love of God and man, beware of Pride: it is a tumor in thy mind that breaks and poysons all thy actions; it is a worm in thy treasure which eates and ruines thy estate: it loves no man; is beloved of no man; it disparages vertue in another by detraction; it disrewards goodnesse in it self; by vain glory; the friend of the flatterer, the mother of envy; the nurse of fury, the band of luxury, the sin of devils, and the devil in mankind: it hates superiours, it scornes inferiours, it owns no equals: in short, till thou hate it, God hates thee.

CHAP. XCVII.

SO behave thy self among thy children, that they may love and honour thy presence: be not too fond, lest they fear thee not; be not too bitter, lest they fear thee too much: too much familiarity will embolden them, too little countenance will discourage them: so carry thy self, that they may rather fear thy displeasure, then thy correction; when thou reprov'st them, do it in season; when thou correct'st them, do it not in passion: as a wise child makes a happy father, so a wise father makes a happy child.

CHAP. XCVIII.

WHen thy hand hath done a good act, talk thy heart if it be well done: the matter of a good action is the deed done: the form of a good action is the manner of the doing: in the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory: that deed is ill done where in God is no sharer.

CHAP. XCIX.

WOuld'st thou purchase Heaven? advise not with thy own ability. The prize of Heaven is not what thou hast, examine not what thou hast, but what thou art: give thy self, and thou hast bought it: if thy own vileneſſe be thy feares, offer thy self and thou art precious.

CHAP. C.

THe Birds of the air dye to sustaine thee; the Beasts of the field dye to nourish thee; the Fishes of the Sea dye to feed thee. Our stomacks are their common Sepulchre. Good God! with how many deaths are our poor lives patcht up? How full of death is the miserable life of momentany man!

The end of the second Century.

ENCHIRIDION.

CENT. III.

CHAP. I.

IF thou take pains in what is good, the pa
ns vaniſh, the good remains: If th
take pleaſure in what is evil, the evil remai
es, and the pleaſure vaniſhes: what art th
the worſe for pains, or the better for pleaſu
when both are paſt?

CHAP. II.

IF thy fancy, and judgement have agreed
the choice of a fit wife, be not too fond, le
ſhe ſurfeit, nor too peeviſh, leſt ſhe languiſh
love ſo, that thou mayſt be fear'd; rule ſo
that thou mayſt be honour'd: be not too diffi
dent, leſt thou teach her to deceive thee, n
too ſuſpicious, leſt thou teach her to abu
thee: If thou ſee a fault, let thy love hide it;
ſhe continue it, let thy wiſdom reprove i
reprove her not openly, leſt ſhe grow bold: r
buke her not tauntingly, leſt ſhe grow ſpiti
ful: proclaim not her beauty, leſt ſhe gro
proud: boaſt not her wiſdom, leſt thou b
thought fooliſh; ſhew her not thy imperfection
leſt ſhe diſdaine thee: pry not into her Diary le
ſhe deſpiſe thee: prophane not her ears wit
look

looſe communication, leſt thou defile the ſanctuary of her modeſty: an underſtanding huſband, makes a diſcreet wife; and ſhe, a happy huſband.

CHAP. III.

WRinckle not thy face with to much laughter, leſt thou become ridiculous; neither wanton thy heart with too much mirth, leſt thou become vaine: the ſuburbs of folly is vaine mirth, and profuſeneſſe of laughter, is the City of fools.

CHAP. IV.

LEt thy tongue take councel of one eye, rather then of two ears; let the news thou reporteſt be rather ſtale then falſe; leſt thou be branded with the name of lyer. It is an intolerable diſhonour to be that which only to be call'd ſo, is thought worthy of a ſtabbe.

CHAP. V.

LEt thy diſcourſe be ſuch, as thy judgement may maintain, and thy company may deſerve. In neglecting this, thou loſeſt thy words, in not obſerving the other, thou loſeſt thy ſelf. Give waſh to ſwine, and wort to men; ſo ſhalt thou huſband thy gifts to the advantage of thy ſelf, and ſhape thy diſcourſe to the advancement of thy hearer.

CHAP. VI.

DOst thou roar under the Torments of a Tyrant? weigh them with the sufferance of thy Saviour, and they are no pleague. Dost thou rage under the Bondage of a raving Conscience? compare it to thy Saviours passion, and it is no pain. Have the tortures of Hell taken hold of thy despairing soul? compare it to thy Saviours torments, and it is no punishment: what sense unequally compares, let faith enterchangeably apply; and thy pleasures have no comparison. Thy sins are the Authors of his sufferings; and his hell is the price of thy heaven.

CHAP. VII.

ART thou banisht from thy own Country? thank thy own folly: hadst thou chosen right home, thou hadst been no Exul: hadst thou commanded thy own Kingdom, all Kingdoms had been thy own: the fool is banisht in his own Country; the wiseman is in his own Country, thought banisht: the fool wanders, the wiseman travels.

CHAP. VIII.

IN seeking vertue, if thou find poverty, be not ashamed; the fault is none of thine. Thy honour, or dishonour is purchased by thy own actions. Though vertue give a ragged livery, she gives a golden Cognizance: If her

ſervice make thee poor bluſh not: Thy povertie may diſadvantage thee, but not diſhonour thee.

CHAP. IX.

GAze not on Beauty too much, leſt it blaſt thee; not too long, leſt it blind thee; nor too neer, leſt it burn thee: if thou like it, it deceives thee; if thou love it, it diſturbs thee; if thou luſt after it, it deſtroys thee; if vertue accompany it, it is the hearts paradiſe; if vice aſſociate it, it is the ſouls purgatory: it is the wiſemans Bonefire, and the fools Furnace.

CHAP. X.

IF thou wouldſt have a good ſervant, let thy ſervant find a wiſe maſter: let his food, reſt and wages be ſeaſonable: let his labour, recreations, and attendance depend upon thy pleaſure: be not angry with him too long, leſt he think thee malicious; nor too ſoon, leſt he conceive thee raſh; not too often, leſt he count thee humorous. Be not too fierce leſt he love thee not; nor too remiſſe, leſt he fear thee not; not too familiar, leſt he prize thee not. In brief, whil'ſt thou giv'ſt him the liberty of a ſervant, beware thou loſeſt not the majeſty of a Maſter.

CHAP. XI.

IF thou deſire to be chaſt in Wedlock, keep thy ſelf chaſt before thou wedd'ſt: he that hath

hath known pleasure unlawfully, will hardly be restrained from unlawfull pleasure. One woman was created for one man. He that straies beyond the limits of liberty, is brought into the verge of Slavery. Where one is enough, two is too many, and three is too few.

CHAP. XII.

IF thou would'st be justified acknowledge thy injustice: he that confesses his sin, begins his journy towards salvation: he that is sorry for it, mends his pace: he that forsakes it, is at his journies end.

CHAP. XIII.

BEfore thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

CHAP. XIV.

BEwar of drunkennesse, left all good men bewaile of thee; where drunkenness reigns, there reason is an Exul; truth a stranger; God an Enemy; Blasphemy is wit; Oaths are Rhetorick, and Secrets are Proclamations. *Nearchus* discover'd that in one hour, drunk, which sober, he kept secret six hundred years.

CHAP. XV.

WHat thou givest to the poor, thou secur'st from the Thief, but what thou withholdest

from his necessity, a Thief possesses. Gods Exchequer is the poore mans Box: when thou strik'st a Tally, he becomes thy debtor.

CHAP. XVI.

TAke no pleasure in the folly of an Idiot, nor in the fancy of a Lunatick, nor in the frenzie of a Drunkard. Make them the object of thy pity, not of thy pastime; when thou behold'st them, behold how thou art beholding to him that suffered thee not to be like them. There is no difference between thee and them, but Gods favour.

CHAP. XVII.

IF being in eminent place, thou hast incurr'd the Obloquy of the multitude, the more thou endeavourest to stop the stream, the more it overflowes; wisly rather divert the course of the vulgar humour, by divulging and spreading some reidiculous novelty, which may present new matter to their various fancy, and save their tongues from off thy worried name. The last subject of the common voice, is the last news.

CHAP. XVIII.

IF thou desire to see thy child vertuous, let him not see his fathers vices: thou canst not rebuke that in them, that they behold practised in thee; till reason be ripe, examples direct more then precepts: Such as thy behaviour

is

is before thy childrens faces, such commonly theirs behind their parents backs.

CHAP. XIX.

USe Law and Physick onely for necessity; they that use them other wise, abuse themselves into weak bodies, and light purses: they are good remedies, bad businesses, and worse recreations.

CHAP. XX.

BE not over curious in prying into mysteries; lest, by seeking things which are needlesse, thou omittest things which are necessary: it is more safe to doubt of uncertain matters, then to dispute of undiscover'd Mysteries.

CHAP. XXI.

IF what thou hast received from God, thou shareſt to the poor, thou hast gained a blessing by the hand; if what thou hast taken from the poor, thou giveſt to God, thou hast purchased a Curse into the bargain. He that puts to pious uses what he hath got by impious Usury, robs the Spittle to raise an Hospital; and the cry of the one, will out-plead the prayers of the other.

CHAP. XXII.

IF the end of thy argument be rather to discover a doubtful Truth, then commanding Wit: In the one, the

shalt gaine substance; in the other, From that flint strickes the steel in vain, that propagates no sparkles; covet to be Truths champion, at least to hold her colours: he that pleads against the truth, takes paines to be overthrown; or, if a conquerour, gaines but vain-glory by the conquest.

CHAP. XXIII.

TAke no pleasure in the death of a creature; if it be harmelesse or useful, destroy it not: if useless, or harmeful destroy it mercifully: He that mercifully made his Creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her back to the unmerciful.

CHAP. XXIV.

IF thou art call'd to the dignity of a Priest, the same voice cals thee to the honour of a Judge; if thy life and doctrine be good; thou shalt judge others: If thy doctrine be good, and thy life bad, onely thy self: if both be good, thou teacheſt thy people to escape condemnation: if this be good, and that bad, thou teachest God to condemn thee.

CHAP. XXV.

IF thou be not a *Prometheus* to advise before thou dost, be an *Epimetheus* to examine what thou hast done: when the want of advice brought forth an improvident act, the

act

act of examination may produce a profitable Repentance.

CHAP. XXVI.

IF thou desire the happinesse of thy soul, the health of thy body, the prosperity of thy estate, the preservation of thy credit, ... not with a Harlot: her eyes run thy reputation in debt; her lips demand the payment; her breasts arrests thee; her armes imprison thee from whence, believe it, thou shalt hardly get forth till thou hast either ended the dayes of thy credit, or pay'd the utmost farthing of thy Estate.

CHAP. XXVII.

CAry a watchfull eye upon these familiars that are either silent at thy faults, or soothe thee in thy frailties, or excuse thee in thy follies; for such are either cowards, or flatterers, or fools: if thou entertain them in prosperity, the Coward will leave thee in thy dangers, the Flatterer will quit thee in thy adversity: but the fool will never forsake thee.

CHAP. XXVIII.

IF thou hast an Estate, and a son to inherit, keep him not too short, lest he think thou livest too long; what thou allowest him, let him receive from thy hand, as gift; not from thy Tenants, as Rent: keep the reins of thy Estate in thy own hand, lest ...

the soveraignty of a father, he forget the reverence of a child: let his liberty be grounded on thy permission, and keep him with in the compasse of thy instruction: let him feel, thou hast the Curb, though occasion urge thee not to check. Give him the choise of his own wife, if he be wise. Counsel his affection rather then crosse it, if thou beest wise; lest his marriage-bed be made in secret, or depend upon thy grave. If he be given to lavish company, endeavour to stave him off with lawful recreations: be cheersull with him, that he may love thy presence; and wink at small faults, that thou maist gain him: be not always chiding, lest thou harden him; neither knit thy brow too often, lest thou dishearten him: remember the discretion of a father oft times prevents the destruction of a childe.

CHAP. XXIX.

IF thou hide thy Treasure upon the Earth, how canst thou expect to find it in Heaven? Canst thou hope to be a sharer where thou hast reposed no stock? What thou givest to Gods glory, and thy soules health, is laid up in Heaven, and is only thine; that alone, which thou exchangest, or hidest upon Earth is lost.

CHAP. XXX.

Egard not in thy Pilgrimage how difficult the passage is, but whither it tends; nor how intricate the journey is, but where it ends:

If

If it be easie, suspect it; if hard, endure it. He that cannot excuse a hard way, accuseth his own sloth; and he that stickes in a hard passage, can never attaine a good journies end.

CHAP. XXXI.

MOney is both the generation and corruption of purchas'd honour: honour is both the child and slave of potent money: the credit which honour hath lost, money hath found: When honour grew mercenary, money grew honourable. The way to be truly Noble, is to contemn both.

CHAP. XXXII.

GIve not thy tongue too great a liberty, lest it take thee prisoner: A word unspoken is like the sword in thy scabbard, thine; if vented, thy sword is in anothers hand: if thou desire to be held wise, be so wise as to hold thy tonne.

CHAP. XXXIII.

IF thou be subject to any great vanity, nourish it not; if it will be entertained, encourage it not; if it grow strong, more strong, strive against it; if too strong, pray against it; if it weaken not, joyne fasting to thy Prayer: if it shall continue, adde perseverance to both: if it decline not, adde patience to all, and thou hast conquered it.

CHA

CHAP. XXXIV.

HAth any wounded thee with Injuries? meet them with patience; hastie words ranckle the wound, soft language dresses it, forgiveneſſe cures it, and oblivion takes away the scar. It is more noble, by ſilence to avoid an injury, then by argument to overcome it.

CHAP. XXXV.

BE not unstable in thy resolutions, nor various in thy actions, nor inconstant in thy affections: so deliberate, that thou maist resolve; so resolve, that thou maist perform; so performe, that thou maist persevere: Mutability is the badge of Infirmity.

CHAP. XXXVI.

LEt not thy good intention flatter thee to an evil action; what is essentially evil, no circumstance can make good; it matters not with what mind thou didst that, which is unlawfull, being done: if the act be good, the intention crowns it; if bad, it deposes thy intention: no evil action can be well done.

CHAP. XXXVII.

LOve not thy children too unequally; or if thou dost, shew it not; lest thou make the one proud, the other envious, and both Fools: if Nature hath made a difference, it is the part of a tender Parent to help the weakest.

That

That triall is not fair, where affection is the judge.

CHAP. XXXVIII.

IN giving of thy almes, enquire not so much into the person, as his necessity: God looks not so much upon the merits of him that requires, as into the manner of him that relieves: if the man deserve not, thou hast given it to Humanity.

CHAP. XXXIX.

IF thou desirest the Eucharist should be thy Supper, let thy life be thy chaplain; if thy own worthinesse invites thee, presume not to come; if the sorrowful sense of thy own sins forbid thee, presume not to forbear: if thy faith be strong, it will confirme it; if weak, it will strengthen it: He onely that wants Faith is the forbidden guest.

CHAP. XL.

WOuldst thou traffick with the best advantage, and Crown thy vertues with the best return? Make the poor thy Chapman, and thy purse thy Factor: So shalt thou give trifles which thou could'st not keep, to receive treasure which thou canst not lose: There's no such Merchant as the charitable man.

CHAP.

CHAP. XLI.

FOllow not the multitude in the evil of sin, lest thou share with the multitude in the evil of punishment: The number of the Offenders diminisheth not the quality of the offence: As the multitude of Suiters drawes more favour to the Suite; So the multitude of Sinners drawes more punishment on the Sin: The number of the Faggots multiplies the fury of the Fire.

CHAP. XLII.

IF thou be angry with him that reproves thy Sin, thou secretly confessest his reproof to be just, if thou acknowledge his Reproof to be just, thou secretly confessest thy anger to be unjust. He that is angry with the just Reprover, kindles the fire of the just Revenger.

CHAP. XLIII.

DOe well while thou maist, lest thou do evil when thou would not: He that takes not advantage of a good Power shall lose the Benefit of a good Will.

CHAP. XLIV.

LEt not mirth be thy profession, lest thou become a Make sport. He that hath but gain'd the Title of a jester, let him assure himself, The Fool's not far off.

CHAP.

CHAP. XLV.

IN every Relative action, change condition with thy brother; Then ask thy conscience what thou would'st be done to thee, Being truly resolved exchange again, and doe thou the like to him, and thy Charity shall never erre: it is injustice to do what without impatience thou canst not suffer.

CHAP. XLVI.

LOve thy neighbour for Gods sake, and God for his own sake, who created all things for thy sake, and redeemed thee for his mercy sake: If thy love have any other Object, it is false love: if thy object have any other end, it is self-love.

CHAP. XLVII.

LEt thy conversation with men, be sober and sincere: Let thy devotion to God be dutifull and decent: Let the one be hearty, and not haughty; Let the other be humble, and not homely: So live with men, as if God saw thee; So pray to God, as if men heard thee.

CHAP. XLVIII.

GOds pleasure is the wind our actions ought to sayl by: Mans will is the Stream that Tydes them up and down; if the wind blow not, thou maist take the advantage of the Tide;

if

if it blow, no matter which way the Stream runs, if with thee, thy voyage will be the shorter; if against thee, the Sea will be the rougher: it is safer to strive against the Stream, then to sayle against the Wind.

CHAP. XLIX.

IF thou desire much Rest, desire not too much: there is no lesse trouble in the preservation, then in the acquisition of abundance; *Diogenes* found more rest in his Tub then *Alexander* on his Throne.

CHAP. L.

WOuld thou multiply thy riches? Diminish them wisely; Or would thou make thy estate entire? divide it charitably: Seeds that are scattered, encrease but hoarded up, they perish.

CHAP. LI.

HOw cam'st thou by thy Honour? By Money: How camst thou by thy Mony? By extortion. Compare thy penny worth with thy price, and tell me truly, how truly Honourable thou art? It is an ill purchase that's incumbred with a curse, and that Honour will be ruinous that is built on Ruines.

CHAP. LII.

IF thy Brother hath privately offended thee, reprove him privately, and having

loſt himſelf in an injury, thou ſhalt find him in thy forgiveneſſe: He that rebukes a private fault openly, betrayes it, rather then reproves it.

CHAP. LIII.

WHat thou deſireſt, inſpect throughly before thou proſecute: Caſt the one eye upon the inconveniences, as well as the other upon the Conveniences. Weigh the fulneſſe of the Barne with the Charge of the Plough: Weigh Honour with her Burthen, and Pleaſure with her Dangers; So ſhalt thou undertake wiſely what thou deſireſt; or moderate thy deſires in undertaking.

CHAP. LIV.

IF thou oweſt thy whole ſelf to thy God for thy Creation, what haſt thou left to pay for thy Redemption, that was not ſo cheap as thy Creation? In thy Creation, hee gave thee thy ſelf; and by thy ſelf to him: In thy Redemption hee gave himſelf to thee, and through him reſtor'd thee to thy ſelf: Thou art given and reſtor'd: Now what oweſt thou unto thy God? if thou haſt paid all thy debts, give him the Surpluſage, and thou haſt merited.

CHAP. LV.

IN thy diſcourſe take heed what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, and when thou ſpeakeſt:

thou ſpeakeſt, ſpeak truly; when thou ſpeakeſt, ſpeak wiſely. A Fools heart is in his Tongue; but a Wiſe mans Tougne is in his heart.

CHAP. LVI.

BEfore thou act a Theft, conſider what thou art about to doe: if thou take it, thou loſeſt thy ſelf; if thou keep it, thou diſenableſt thy Redemption; Till thou reſtor'ſt it, thou canſt not be reſtored, When it is reſtor'd, it muſt coſt thee more paine, and ſorrow, then ever brought thee pleaſure or profit. It is a great folly to pleaſe the Palate with that which thou knoweſt, muſt either be vomited, or thy death.

CHAP. LVII.

SIlence is the higheſt wiſdom of a Fool, and Speech is the greateſt trial of a Wiſe man, if thou would'ſt be known a Wiſe man; let thy words ſhew thee ſo; if thou doubt thy words, let thy ſilence feign thee ſo. It is not a greater point of Wiſdome to diſcover knowledge, then to hide ignorance.

CHAP. LVIII.

THe Clergy is a Copy book, their Life is the Paper, whereof ſome is purer, ſome courſer: Their Doctrine is the Copies, ſome written in a plain Hand, others in a Flouriſhing Hand, ſome in a Text Hand, ſome in a

Roman Hand, others in a Court Hand, others in a Bastard Roman: if the choise be in thy power, chuse a Book that hath the finest Paper; let it not bee too straight nor too loose bound, but easie to lye open to every Eye: follow not every Copy, lest thou be good at none. Among them all chuse one that shal be most Legible and Useful, and fullest of Instruction. But if the Paper chance to have a Blot, remember, the Blot is no part of the Copy.

CHAP. LIX.

VErtue is nothing but an act of loving that which is to be beloved, and that act is Prudence, from whence not to be removed by constraint is Fortitude; not to be allured by enticements is Temperance! not to be diverted by Pride is justice. The declining of this act is Vice.

CHAP. LX.

REbuke thy Servants fault in private; publique reproof hardens his shame: if he be past a youth, strike him not: he is not for thy service; that after wist reproofes will either deserve thy strokes, or digest them.

CHAP. LXI.

TAke heed rather what thou receivest, than what thou givest; What thou givest is thee, what thou takest, sticks by thee:

that presents a gift buyes the Receiver, he that takes a gift sels his liberty.

CHAP. LXII.

THings Temporal are sweeter in the Expectation; Things Eternal are sweeter in the Fruition: The first shames thy Hope, the second crownes it: it is a vain Journey, whose end affords lesse pleasure then the way.

CHAP. LXIII.

KNow thy self that thou maist Fear God; Know God, that thou maist Love him: in this, thou art initiated to wisdom; in that, perfected: The Fear of God is the beginning of Wisdom: The Love of God is the fulfilling of the Law.

CHAP. LXIV.

IF thou hast Providence to forsee a danger, let thy Prudence rather prevent it, then fear it. The fear of future evils, brings oftentimes a present mischief: Whilst thou seek'st to prevent it, practice to bear it. He is a wise man can avoyd an evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.

CHAP. LXV.

IF thou hast the place of a Magistrate, deserve it by thy Justice, and dignifie it with thy Mercy: Take heed of early gifts: an open

hand makes a blind eye, be not more apt to punish Vice, then to encourage Vertue. Be not too severe, lest thou be hated; nor too remisse, lest thou be sleighted: So execute Justice, that thou mayst be loved, so execute mercy, that thou mayest be feared.

CHAP. LXVI.

LEt not thy Table exceed the fourth part of thy Revenue: Let thy provision be solid, and not far fetcht, fuller of substance then Art: Be wisely frugal in thy preparation, and freely cheerful in thy entertainment: If thy guests be right, it is enough; if not, it is too much: Too much is a vanity; enough is a Feast.

CHAP. LXVII.

LEt thy apparel be decent, and suited to the quality of thy place and purse: Too much punctuality, and too much morosity, are the two Poles of Pride: Be neither too early in the Fashion, nor too long out of it, nor too precisely in it: what custome hath civiliz'd, is become decent, till then, ridiculous: Where the Eye is the jury, thy apparel is the evidence.

CHAP. LXVIII.

IF thy words be too luxuriant, confine them, lest they confine thee: He that thinks he never can speak enough, may easily speak

too much. A full tongue, and an empty brain, are seldom parted.

CHAP. LXIX.

IN holding of an argument, be neither cholericke, nor too opinionate; The one distempers thy understanding; the other abuses thy judgement: Above all things decline Paradoxes and Mysteries: Thou shalt receive no honour, either in maintaining ranke falshoods, or medling with secret truths; as he that pleads against the truth, makes wit the mother of his Errour: so he that argues beyond warrant, makes wisedome the midwife of his folly.

CHAP. LXX.

DEtaine not the wages from the poor man that hath earn'd it, lest God withhold thy wages from thee: If he complain to thee, hear him, lest he complain to Heaven, where he will be heard: if he hunger for thy sake, thou shalt not prosper for his sake. The poor mans penny is a plague in the rich mans purse.

CHAP. LXXI.

BE not too cautious in discerning the fit objects of thy Charity, lest a soul perish through thy discretion: What thou giv'st to mistaken want, shall return a blessing to thy deceived heart: Better in relieving idlenesse to commit an accidental evil, then in neglecting

glecting misery to omit an essential good: Better two Drones be preserv'd then one Bee perish.

CHAP. LXXII.

THeology is the Empresse of the world; Mysteries are her Privy Councel; Religion is her Clergy; The Arts her Nobility; Philosophy her Secretary; The Graces her Maids of Honour; The Moral vertues, the Ladies of her Bedchamber; Peace is her Chamberlaine; True joy and endlesse pleasures are her Courtiers; Plenty her Treasurer; Poverty her Exchequer; The Temple is her Court: If thou desire access to this great Majesty, the way is by her Courtiers, if thou hast no power there, the common way to the Soveraigne is the Secretary.

CHAP. LXXIII.

IT is an evil knowledge to know the good thou shouldst embrace, unlesse thou likewise embrace the good thou knowest: The breath of divine knowledge, is the bellowes of divine love; and the flame of divine love, is the perfection of divine knowledge.

CHAP. LXXIV.

IF thou desire rest unto thy soul, be just: He that doth no injury, fears not to suffer injury: The unjust mind is alwayes in labour: It either practises the evil it hath projected,

jected, or projects to avoid the evil it hath deserved.

CHAP. LXXV.

ACcustome thy palat to what is most usual: He that delights in rarities, must often feed displeased, and sometimes lie at the mercy of a dear market: common food nourishes best. delicates please most: The sound stomacke preferres neither. What art thou the worse for the last yeares plain diet, or what now the better for thy last great Feast?

CHAP. LXXVI.

WHo ever thou art, thou hast done more evil in one day, then thou canst expiate in six; and canst thou think the evil of six dayes, can requite lesse then one? God hath made us rich in dayes, by allowing six, and himself poor by reserving but one; and shal we spare our own flock, and sheare his Lamb? He that hath done nothing but what he can justifie in the six dayes, may play the seventh.

CHAP. LXXVII.

HOpe and Fear, like *Hippocrates* Twins, should live and dye together: If hope depart from fear, it travels by security, and lodges in presumption; if fear depart from hope, it travels to infidelity, and Inns in despaire, the one shuts up heaven: the other opens hell; the one makes thee insensibe of Gods frownes,

the other, incapable of Gods favours; and both teach God to be unmerciful, and thee to be most miserable.

CHAP. LXXVIII.

CLose thine ear against him that shall open his mouth secretly against another: If thou receive not his words, they flye back, and wound the Reporter: if thou receive them, they flee forward, and wound the receiver.

CHAP. LXXIX.

IF thou would preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying; Walking exercises the body, praying exercises the soul, fasting cleanses both.

CHAP. LXXX.

WOuldest thou not be thought a fool in anothers conceit? Be not wise in thine own: He that trusts to his own wisdom, proclaims his own folly: He is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisedome enough to see his own folly.

CHAP. LXXXI.

DEsirest thou knowledge? know the end of thy desire: Is it only to know? Then it is curiosity: Is it because thou mayest be known then 'tis vanity: If because thou mayest be edi-

fie

fied, it is charity: If because thou mayest be edefied, it is wisdom. That knowledge turns to meer excrement, that hath not some heat of wisdom to digest it.

CHAP. LXXXII.

WIsdome without innocency is knavery; Innocency without wisdome is foolery: Be therefore wise as Serpents, and innocent as Doves: The subtility of the Serpent, instructs the innocency of the Dove: The innocency of the Dove, corrects the subtility of the Serpent: What God hath joyn'd together, let no man separate.

CHAP. LXXXIII.

THe more thou imitatest the vertues of a Saint departed; the better thou celebrat'st that Saints day. God is not pleased with suffering for his sake, who with his fasting so often pleas'd his God.

CHAP. LXXXIV.

CHuse not thy serviceable souldier out of soft apparel, lest he prove effeminate, nor out of a full purse, lest he grow timorous: They are more fit for action, that are fiery to gain a fortune abroad, then they that have fortunes to lose at home. Expectation breeds spirit; Fruition brings fear.

CHAP. LXXXV.

GOd hath given to mankinde a comm[on] Library, his creatures; and to every ma[n] a proper book, himself, being an abridgeme[nt] of all the others: If thou read with understand-ing, it will make thee a great master of Phi-losophy, and a true servant to the divi[ne] Authour: If thou but barely reade, it will make thee thy owne Wise man, and the Au-thours fool.

CHAP. LXXXVI.

DOubt is a weak childe lawfully begotten between an obstructed judgement, and a fair understanding. Opinion is a bold bastard gotten between a strong fancy, and a weak judgement; it is lesse dishonourable to be ingenu-ously doubtfull, then rashy opinionate.

CHAP. LXXXVII.

AS thou art a moral man, esteem thy self not as thou art, but as thou art esteem'd. As thou art a Christian, esteem thy self as thou art, not as thou art esteem'd: Thy price in both rises and fals as the market goes. The marke of a moral man is wild opinion. The market of a Christian is a good conscience.

CHAP. LXXXVIII.

PRovidence is an exercise of reason; expe-rience an act of sense: by how much reason

exceeds sense, by so much providence exceeds experience. Providence prevents that danger, which experience repents: Providence is the rational daughter of wisdom: experience the Empirical mistresse of fools.

CHAP. LXXXIX.

HAth fortune dealt thee ill Cards? let wisdom make thee a good Gamester: in a fair Gale, every fool may sayl; but wise behaviour in a storme commends the wisdom of a Pilot: To bear adversity with an equal mind, is both the sign and glory of a brave Spirit.

CHAP. XC.

IF any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty, 't is a just correction: if not guilty, 'tis a fair instruction. make use of both, so shalt thou distill Hony out of Gall, and out of an open enemy, create a secret friend.

CHAP. XCI.

AS the exercise of the body natural is moderate recreation, so the exercise of the body politick, is military discipline: by that the one is made more able, by this, the other is made more active: Where both are wanting, there wants no danger to the one, through a humorous superfluity, to the other, by a neglect security.

CHAP.

CHAP. XCII.

GOd is above thee, Beasts are beneath thee acknowledge him that is above thee, and thou shalt be acknowledg'd by them that are under thee: Whil'st *Daniel* acknowledg'd God to be above him, the Lyons acknowledg'd *Daniel* to be above them.

CHAP. XCIII.

TAke heed whil'st thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence: if thou art a fool, thy silence is wisdom; if a wise man, too long silence is folly: As too many words from a fools mouth, gives a wise man noe leave to speak, so too long silence in a wise man, gives a fool the opportunity of speaking, and makes them guilty of his folly.

CHAP. XCIV.

COnsider what thou wert, what thou art, what thou shalt be: What's within thee, what's above thee, what's beneath thee, what's against thee: what was before thee, what shall be after thee; and this will bring to thy self humility, to thy neighbour charity, to the world contempt, to thy God obedience: He that knows not himself Positively, can not know himself Relatively.

CHAP.

CHAP. XCV.

THink not thy love to God merits Gods love to thee: his acceptance of thy duty crowns his own gifts in thee: Mans love to God is nothing but a faint reflection of Gods love to man.

CHAP. XCVI.

BE alwayes leſſe willing to ſpeak then to hear; what thou heareſt thou receiveſt; what thou ſpeakeſt thou giv'ſt. It is more glorious to give, more profitable to receive.

CHAP. XCVII.

SEeſt thou good dayes? prepare for evil times: No Summer but hath his Winter: He never reap'd comfort in adverſity, that ſow'd it not in proſperity.

CHAP. XCVIII.

IF being a Magiſtrate, thou conniveſt at vice, thou nouriſhſt it; if thou ſpareſt it; thou committeſt it: What is not by thee puniſht in others, is made puniſhable in thee. He that favours preſent evils, entayles them upon his poſterity: Hee that excuſes the guilty, condemnes the Innocent.

CHAP. XCIX.

TRuth haunts no corners, ſeeks no by-ways: If thou profeſſe it, do it openly: if thou ſeek

seek it, do it faitely: he deserves not to professe Truth, that professes it fearfully: he deserves not to find the Truth, that seeks it fraudulently.

CHAP. C.

IF thou desire to be wiser yet, think not thy selfyet wise enough: and if thou desire to improve knowledge in thy self, despise not the instructions of another: He that instructs him that thinks himself wise enough, hath a fool to his schollar: He that thinkes himself wise enough to instruct himself, hath a fool to his master.

The end of the third Century.

EN-

ENCHIRIDION.

CENT. IIII.

CHAP. I.

DEmean thy ſelf more warily in thy ſtudy then in the ſtreet. If thy publique actions have a hundred witneſſes, thy privat have a thouſand. The multitude looks but upon thy publique actions; Thy conſcience looks into thy private actions the multitude may chance to excuſe thee, if not acquit thee, thy conſcience will accuſe thee, if not condemn thee.

CHAP. II.

OF all vices take heed of Drunkenneſſe; Other vices are but fruits of diſordered affections: this diſorders; nay, baniſhes reaſon: Other vices but impaire the ſoul, this demoliſhes her two chief faculties; the Underſtanding, and the Will: Other vices make their own way; this makes way for all vices: Hee that is a Drunkard is qualified for all vice.

CHAP. III.

IF thy ſin trouble thee, let that trouble comfort thee; as pleaſure in the remembrance of ſin exaſperates Juſtice, ſo ſorrow in the re-

repentance of ſin mollifies mercy: it is leſ
danger to commit the ſin we delight in, the
to delight in the ſin we have committed, a
more joy is promis'd to Repentance, then
Innocency.

CHAP. IV.

THe way to God is by thy ſelf; The way t
thy ſelf is by thy own corruptions: he th
baulkes this way, erres; he that travels b
the creatures, wanders. The motion of t
Heavens ſhall give thy ſoul no reſt: the verm
of Herbs ſhall not encreaſe thine. The heigh
of all Philoſophy, both natural and moral,
to know thy ſelf, and the end of this know
ledge is to know God.

CHAP. V.

INfamy is where it is receiv'd: if thou ar
Mudde-wall, it will ſtick; if Marble,
will rebound: if thou ſtorm at it, 'tis thine:
thou contemn it, 'tis his.

CHAP. VI.

IF thou deſire Magiſtracy, learn to forget t
ſelfe; if thou undertake it, bid thy ſe
farewell; he that lookes upon a common cau
with private eyes, lookes through falſe Glaſſe
In the exerciſe of thy politique office, tho
muſt forget both Ethickes and Oeconomick
He that puts on a publique Gowne, muſt p
off a private Perſon.

CHA

CHAP. VII.

LEt the words of a Virgin, though in a good cauſe, & to as good purpoſe, be neither violent; nor many, nor firſt, nor laſt: it is leſſe ſhame for a Virgin to be loſt in a bluſhing ſilence, then to be found in a bold eloquence.

CHAP. VIII.

ART thou in plenty? give what thou wilt: Art thou in poverty? give what thou canſt: as what is receiv'd, is receiv'd according to the manner of the receiver; ſo what is given, is giv'n'd according to the meaſure of the giver: he is a good workman that makes as good work as his matter will permit.

CHAP. IX.

GOd is the Author of Truth, the Devil the Father of Lies: If the telling of a truth ſhall endanger thy life, the author of Truth will protect thee from the danger, or reward thee for thy dammage. If the telling of a Lye may ſecure thy life, the father of Lyes will beguile thee of thy gaines, or traduce the ſecurity. Better by loſing of a life to ſave it, then by ſaving of a life to loſe it. However, better thou periſh then the Truth.

CHAP. X.

COnſider not ſo much what thou haſt, as what others want: what thou haſt, take heed

heed thou loſe not. What thou haſt not, take heed thou covet not: if thou haſt many above thee, turn thy eye upon thoſe that are under thee: If thou haſt no Inferiours, have patience a while, and thou ſhalt have no Superiours. The grave requires no marſhal.

CHAP. XI.

If thou ſeeſt any thing in thy ſelf, which may make thee proud, look a little further, and thou ſhalt find enough to humble thee; if thou be wiſe, view the Peacocks feathers with his feet, and weigh thy beſt parts with thy imperfections. He that would rightly prize the man, muſt read his whole Story.

CHAP. XII.

Let not the ſweetneſſe of contemplation be ſo eſteemed, that action be deſpiſed. *Rachel* was more fair, *Leah* more fruitful: the contemplation is more delightful, ſo is it more dangerous: *Lot* was upright in the City and wicked in the Mountain.

CHAP. XIII.

If thou haſt but little, make it not leſſe by murmuring: if thou haſt enough, make it not too much by unthankfulneſſe: He that is not thankfully contented with the leſt favour he hath receiv'd, hath made himſelf incapable of the leaſt favor he can receive.

CHAP.

CHAP. XIV.

WHat thou haſt taken unlawfully, reſtore ſpeedily, for the ſin in taking it is repeated every minute thou keep'ſt it: if thou canſt, reſtore it in kind, if not, in value, if it may be; reſtore it to the party; if not, to God; the Poore is Gods Receiver.

CHAP. XV.

LEt the fear of a danger be a ſpur to prevent it: He that fears otherwiſe, gives advantage to the danger: It is leſſe folly not to endeavour the prevention of the evil thou feareſt, then to fear the evil which thy endeavour cannot prevent.

CHAP. XVI.

IF thou haſt any excellence which is thine own, thy tongue may glory in it without ſhame: but if thou haſt receiv'd it, thy glory is but uſurpation; and thy pride is but the prologue of thy ſhame: Where vain-glory commands, there folly counſels; where pride rides, there ſhame lacquies.

CHAP. XVII.

GOd hath ordained his creatures, not only for neceſſity, but delight; ſince he hath carv'd thee with a bountiful hand, fear not to receive it with a liberal heart: He that gave water to allay thy thirſt, gave thee wine

wine to exhilarate thy heart. Restore him [illegible] the one, a necessity of thanks; returne him for the other, the chearfulnesse of praise.

CHAP. XVIII.

IF the wicked florish and thou suffer, discou rage not: they are fatted for destruction thou art Dieted for health; they have n other Heaven but the hopes of a long Earth thou [illegible] thing on Earth but the hopes of quick Heaven: it there were no journies en the travel of a Christian were most comfor lesse.

CHAP. XIX.

IMpe not thy wings with the Churches fea thers, lest thou flie to thy own Ruine: im propriations are bold Metaphors; which continued, are deadly Allegories: one foot of land in Capite, encumbers the whole estate The Eagle snatcht a coal from the Altar, but it fired her Nest.

CHAP. XX.

LEt that table which God hath pleas'd t give thee, please thee: He that made the Vessel knows her burthen, and how to ballast her; He that made all things very good cannot but do all things very well; If thou be content with a little, thou hast enough; if thou complainest thou hast too much.

CHAP.

CHAP. XXI.

WOuldst thou discover the true worth of a man? Behold him naked: distreasure him of his ill-got Wealth, degrade him of his dear bought honour, disrobe him of his purple Habit, Discard his pamper'd body; then look upon his soul, and thou shalt find how great he is, Natural sweetnesse is never sented but in the absence of artificial.

CHAP. XXII.

IF thou art subject to any secret folly bable it not, lest thou appear impudent; nor boast of it, lest thou seem insolent. Every mans vanity ought to be his greatest shame: and every mans folly ought to be his greatest secret.

CHAP. XXIII.

IF thou be ignorant, endeavour to get knowledge, lest thou be beaten with stripes: if thou hast attained knowledge, put it in practice, lest thou be beaten with many stripes. Better not to know what we should practice, then not to practice what we know; and lesse danger dwels in unaffected ignorance, then unactive knowledge.

CHAP. XXIV.

TAke heed thou harbor not that vice call'd Envy, lest anothers happinesse be thy torment,

ment, and Gods blessing become thy Cur
vertue corrupted with vain-glory, turns Pri
Pride poyson'd with malice, becomes Envy
joyn therefore Humility with thy Vertue, an
Pride shall have no footing, and Envy sha
find no entrance.

CHAP. XXV.

IF thy endeavour cannot prevent a Vice, le
thy Repentance lament it: the more tho
remembrest it without hearts grief, th
deeper it is rooted in thy heart: take heed it
please thee not, especially in cold blood. Th
pleasure in it makes it fruitful, and her fruit
thy destruction.

CHAP. XXVI.

THe[illegible] knowledges, of God, and thy self,
are the high way to thy Salvation; tha
breeds in thee a filial love; this a filial fear. The
ignorance of thy self is the beginning of all sin
and the ignorance of God is the perfection o
all evil.

CHAP. XXVII.

RAther do nothing to the purpose, then b
idle, that the Devil may find thee doing
the Bird that sits is easily shot, when fliers scape
the Fowler: idleness is the dead Sea tha
swallowes all Vertues, and the Self-mad
Sepulcher of a living man: the idle m
is the Devils hireling; whose livery is rag
who

whose diet and wages are famine, and disease.

CHAP. XXVIII.

BE not so madde as to alter that Countenance which thy Creatour made thee: Remember it was the work of his Hands; if it be bad, how dar'st thou mend it? If it be good, why dost thou mend it? art thou asham'd of his work, and proud of thy own? he made thy face to be known by, why desirest thou to be knowne by another; it is a shame to adulterate modesty, but more to adulterate nature. Lay by thy art, and blush not to appear, what he blushes not to make thee. It is better to be his Picture, then thy own.

CHAP. XXIX.

SEt the ground of all thy Religious actions be obedience: examine not why it is commanded, but observe it, because it is commanded. True obedience neither procrastinates, nor questions.

CHAP. XXX.

IF thou would buy an inheritance in Heaven, advise not with thy Purse, lest in the mean while thou lose thy purchase: The Widow got as much for two mites, as *Zacchæus* did for half his Estate: the price of that purchase is what thou hast, and is not lost for what thou art nor, if thou desire to have it.

CHAP. XXXI.

With the same height of desire thou hast sinn'd, with the like depth of sorrow thou must repent: thou that hast sinn'd to day, deferre not thy repentance till to morrow: he that hath promised pardon to thy Repentance, hath not promised life till thou repent.

CHAP. XXXII.

TAke heed how thou receivest praise from men: from good men neither avoid it, nor glory in it. From evil men neither desire it, nor expect it: To be praised of them that are evil, or for that which is evil, is equal dishonour. He is happy in his worth, who is praised by the good, and imitated by the bad.

CHAP. XXXIII.

PRoportion thy charity to the strength of thy estate, lest God proportion thy estate to the weaknesse of thy charity: Let the lips of the poor bee the trumpet of thy gift, lest in seeking applause, thou lose thy Reward. Nothing is more pleasing to God then an open hand, and a close mouth.

CHAP. XXXIV.

DOst thou want things necessary? Grumble not: perchance it was a necessary thing thou should'st want them. Endeavour lawfully to supply it: if God blesse not thy endeavours, blesse him that knoweth what is fittest for thee.

Thou are Gods Patient: Prescribe not to thy Physitian.

CHAP. XXXV.

IF anothers death or thy own depend upon thy confession, if thou canst, say nothing: if thou must, say the Truth: it is better, thou loose thy life, then God, his Honour: it is as easie for him to give thee life, being condemn'd; as repentance, having sinn'd: it is more wisdom to yeeld thy Body then hazard thy Soul.

CHAP. XXXVI.

CLoath not thy language, either with Obscurity, or affectation: in the one thou discoverest too much darkness, in the other, too much brightnes: He that speaks from the understanding, to the understanding, is the best interpreter.

CHAP. XXXVII.

IF thou expect death as a freind, prepare to entertain it: If thou expect death as an enemy, prepare to overcome it: Death hath no advantage, but, when it comes a stranger.

CHAP. XXXVIII.

FEar nothing, but what thy industry may not prevent; Be confident of nothing but what thine cannot defeat: it is no lesse folly to fear that is impossible to be avoided, then to be sure, when there is a possibility to be depriv'd.

CHAP. XXXIX.

Use not the necessity of Gods decree discouragement to prayer, or dishearten thy prayers;

do thou thy duty, and God will do his pleasure: if thy prayers make not him sound that is sick, they will return, and confirme thy health that are sound: If the end of thy prayer be to obtain thy request, thou confinest him that is infinite: if thou hast done well, because thou wer't commanded, thou hast thy reward in that thou hast obeyed. Gods pleasure is the end of our prayers.

CHAP. XL.

MArry not too young, and when thou art to old, marry not, lest thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love: let thy Love advise before thou choose: and let thy choice be fixt before thou marry: Remember that the whole happinesse or unhappinesse of thy life depends upon this one Act. Remember nothing but death can dissolve this knot. He that weds in haste, repents oft times by leisure: And he that repents him of his own act, either is, or was a fool by confession.

CHAP. XLI.

IF God hath sent thee a Crosse, take it up and follow him: use it wisely, lest it be unprofitable; Bear it patiently, lest it be intolerable: Behold in it Gods anger against sin, and his love towards thee; in punishing the one and chastening the other: if it be light, sleigh it not; if heavy, murmure not: Not to be insensible of a judgement is the symptome of a hard

hardned heart; and to be displeas'd at his pleasure, is a signe of a rebellious will.

CHAP. XLII.

If thou desire to be magnanimous, undertake nothing rashly, and fear nothing thou undertak'st: Fear nothing but infamy: Dare anything but injury; the measure of magnanimity, is neither to be rash, nor timorous.

CHAP. XLIII.

PRactise in health, to ease sickness, and endeavour in the strength of thy life to entertain death: He that hath a will to die, not having power to live, shewes necessity, not vertue: It is the glory of a brave mind to embrace pangs in the very armes of pleasure: what name of vertue merits he that goes when he is driven?

CHAP. XLIV.

BE not too punctual in taking place: If he be thy superiour, 'tis his due; if thy inferiour, 'tis his dishonour: It is thou must honour thy place; thy Place, not thee. It is a poor reward of worth that consists in a right hand, or a brickwall.

CHAP. XLV.

PRay often, because thou sinnest alwayes: Repent quickly, least thou die suddenly. He that repents in, because he wants power to act it, repents not of a sin, whill he forsakes not: He

that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

CHAP. XLVI.

MAke Philosophy thy journey, Theology thy journeyes end: Philosophy is a pleasant way, but dangerous to him that either tires or retires: in this journey it's safe, neither to loyter, nor to rest, till thou hast attained thy journeyes end: He that sits down a Philosopher, rises up an Atheist.

CHAP. XLVII.

FEar not to sin, for Gods sake, but thy own. Thy sin overthrowes not his glory, but thy good: He gaines his Glory not only from the salvation of the Repentant, but also from the confusion of the Rebellious: There be vessels for honour, and vessels for dishonour, but both for his honour, God is not grieved for the glory he shall lose for thy improvidence, but for the horror thou shalt find for thy impenitence.

CHAP. XLVIII.

INsult not over misery, nor deride infirmity, nor despise deformity. The first, shews thy inhumanity: the second, thy folly; the third, thy pride: He that made him miserable, made thee happy to lament him: He that made him weak, made thee strong to support him: He that made him deform'd gave thee favour to be humbled: He that is not sensible of another unhappinesse, is a living stone; but he [illegible]

makes misery the object of his triumph is an incarnate Devill.

CHAP. XLIX.

MAke thy recreations, servants to thy businesses, lest thou become slave to thy recreations: When thou goest up into the Mountain, leave this servant in the Valley: When thou goest to the City, leave him in the Suburbs. And remember, The servant must not be greater then his Master.

CHAP. L.

PRaise no man too liberally before his face, nor censure him too lavishly behind his back; the one savours of flatery; the other, of malice; and both are reprehensible: The true way to advance anothers vertue, is to follow it; and the best meanes to cry down anothers vice, is to decline it.

CHAP. LI.

IF thy Prince command a lawfull act, give him all active obedience: if he command an unlawfull act, give him passive obedience. What thy well-grounded conscience will suffer, do chearfully without repining; where thou maist not do lawfully, suffer courageously without Rebellion: Thy life & livelyhood is thy Princes, Thy conscience is thy own.

CHAP. LII.

IF thou givest, to receive the like, it is Exchange: if to receive more, it is covetousnesse:

neſſe: if to receive thanks, it is vanity: if to be seen, it is vain-glory; if to corrupt, it is Bribery; if for Example, it is formality; if for compaſſion, it is Charity; if becauſe thou art commanded, it is obedience. The affection in doing the work, gives a name to the work done.

CHAP. LIII.

FEar death, but be not afraid of Death. To fear it, whets thy expectation: To be afraid of it, duls thy preparation: if thou can endure it, it is but a ſleight pain; if not, it is but a ſhort pain: to fear death is the way to live long: to be affraid of Death, is to be long dying.

CHAP. LIV.

IF thou deſire the love of God and man, be humble; for the proud heart, as it loves none but it ſelf, ſo it is beloved of none, but by it ſelf. The voice of humility is Gods muſick and the ſilence of Humility is Gods Rhetorick. Humility enforces, where neither vertue nor ſtrength can prevaile, nor Reaſon.

CHAP. LV.

LOok upon thy burning Taper, and there ſee the Embleme of thy Life: The flame is thy Soul; The wax, thy Body; and is commonly a ſpan long: The wax, (if never ſo well tempered) can but laſt his length; and who can lengthen it? If ill tempered, it ſhall waſt the faſter, yet laſt his length; and

window shall hasten either; an Extinguisher shall put out both: Husband them the best thou canst, thou canst not lengthen them beyond their date; leave them to the injury of the Winde, or to the mercy of a wastful hand, thou hastnest them, but still they burn their length: But puffe them out, and thou hast shortned them, and stopt their passage, which else had brought them to their appointed end. Bodies according to their constitutions, stronger or weaker, according to the equality or inequality of their Elements, have their dates, and may be preserv'd from shortning, but not lengthened. Neglect may waste them, ill diet may hasten them unto their journies end, yet they have liv'd their length; A violent hand may interrupt them; a sudden death may stop them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his natural life. He onely, (if any) hath the Art to lengthen out his Taper that puts it to the best advantage.

CHAP. LVI.

DEmean thy self in the presence of thy Prince, with reverence and chearfulnesse. That without, this, is too much sadnesse; This without that is too much boldnesse: Let thy wisdom endeavour to gain his opinion, and labour to get thy loyalty his confidence: Let him not finde thee false in words, unjust in thy actions,

unseasonable in thy suits, nor careless in his service: crosse not his passion, question not his pleasures, Presse not into his Secrets, Pry not into his Prerogative: Displease him not, lest he be angry; appear not displeas'd, lest he be jealous: the anger of a King is implacable: the jealousy of a Prince is incurable.

CHAP. LVII.

GIve thy heart to thy Creator, and Reverence to thy Superiors: Give diligence to thy Calling, and eare to good Counsel: Give Almes to the poor, and the Glory to God; Forgive him that ignorantly offends thee, and him that having wittingly offended thee, seeks thee. Forgive him that hath forcibly abused thee, and him that hath fraudulently betray'd thee: Forgive all thine enemies, but least of all, thy selfe: Give, and it shall be given thee; Forgive, and it shall be forgiven thee. The sum of all Christianity is, Give, and Forgive.

CHAP. LVIII.

BE not too great a niggard in the commendations of him that professes thy own quality: if he deserve thy praise, thou hast discovered thy Judgement; if not, thy modesty: Honour either returns, or reflects to the Giver.

CHAP. LIX.

IF thy desire to raise thy Fortunes, encourage thy delights to the casts of Fortune, be moderate; least thou repent too late; W

thou getteſt, thou gain'ſt by abuſed Providence: what thou loſeſt, thou loſeſt by abuſed Patience; What thou winneſt is prodigally ſpent; what thou loſeſt is prodigally loſt: it is an evil trade that prodigality drives: and a bad voyage where the Pilot is blind.

CHAP. LX.

BE very wary for whom thou becomeſt Surety, and for no more then thou art able to diſcharge, if thou loveſt thy liberty. The borrower is a ſlave to the lender: The Surety is a ſlave to both: Whilſt the Borrower and Lender are both eaſed, the Security beares both their burthens: He is a wiſe Surety that ſecures himſelf.

CHAP. LXI.

LOok upon thy affliction as thou doeſt upon thy Phyſick: Both imply a diſeaſe, and both are applyed for a Cure; That, of the Body; This of the Soul: If they work, they promiſe health: if not, they threaten death: He is not happy that is not afflicted, but he that finds happineſſe by his affliction.

CHAP. LXII.

IF the Knowledge of Good, whet they deſire to good, it is a happy Knowledge: if by thy ignorance of Evil, thou art ſurpriz'd with Evil, it is an unhappy ignorance. Happy is he that hath ſo much Knowledge of Good, as to deſire it, and but ſo much Knowledge of evil, as to

CHAP. LXIII.

WHen the flesh presents thee with delight, then present thy selfe with dangers: When the world possesses thee with vain Hopes, then possesse thy self with true fear: When the Divel brings thee Oyle, bring thou Vinegar. The way to be safe, is never to be secure.

CHAP. LXIV.

IF thy brother hath offended thee, forgive him freely. and be reconciled: To do Evil for Evil, is humane corruption: To do Good for Good is civil retribution: To do Good for Evil is Christian perfection: The act of Forgivenesse is Gods Precept: The manner of Forgivenesse is Gods President.

CHAP. LXV.

REverence the Writings of holy Men, but lodge not thy Faith upon them, because but men: They are good Pools, but no Fountaines. Build on *Paul* himself no longer then he builds on *Christ*: if *Peter* renounce his Master, renounce *Peter*. The word of man may convince Reason; But the word of God alone can compel conscience.

CHAP. LXVI.

IN civil things follow the most; in matters of Religion, the fewest; in all things follow the best: So shall thy wayes bee pleasing to God; so shall thy behaviour bee plausible with men.

CHAP.

CHAP. LXVII.

IF any losse or misery hath befalne to thy brother, dissemble it to thy self: and what counsell thou givest him, register carefully; and when the Case is thine, follow it: So shall thy own Reason convince thy passion, or thy passion confesse her own unreasonablnesse.

CHAP. LXVIII.

WHen thou goest about to change thy moral Liberty into a Christian Servitude, prepare thy self to be the worlds laughing-stock: if thou overcome her Scoffs, thou shalt have double Honour: if overcome, double Shame: He is unworthy of a good Master, that is asham'd of a bad Livery.

CHAP. LXIX.

LEt not the falling of a Salt, or the crossing of a Hare, or the crying of a Cricket trouble thee. They portend no evil, but what thou fearest: He is ill acquainted with himself, that knowes not his own Fortunes more then they. If evil follow it, it is the punishment of thy Superstition; not the fulfilling of their Portent: All things are lucky to thee, if thou wilt; nothing but is ominous to the Superstitious.

CHAP. LXX.

SO behave thy self in thy course of life, as at a banquet. Take what is offer'd with modest

thank-

thankfulneſſe: And expect what is not as yet offer'd with hopefull patience: let not thy rude Appetite preſſe thee, nor a ſlight careſulneſſe indiſpoſe thee, nor a ſullen diſcontent deject thee, Who deſires more then enough, hath too much: And he that is ſatisfied with a little hath no leſs then enough: *Bene eſt cui Deus obtulit parcè, quod ſatis eſt, manu.*

CHAP. LXXI.

IS thy Child dead? He is reſtor'd, not loſt: is thy treaſure ſtolne? it is not loſt, it is reſtored: He is an ill debitor, that counts repayment loſſe. But it was an evil chance that took thy child; and a wicked hand that ſtole thy Treaſure: What is that to thee? it matters not by whom he requires the things from whom he lent them: What goods are ours by loan, are not loſt when willingly reſtored, but when unworthily receiv'd.

CHAP. LXXII.

CEnſure no man, detract from no man: Praiſe no man before his face; traduce no man behind his back. Boaſt not thy ſelf abroad, nor flatter thy ſelf at home: if any thing croſs thee, accuſe thy ſelf: if any one extol thee, humble thy ſelf: Honour thoſe that inſtruct thee, and be thankful to thoſe that reprehend thee. Let all thy deſires be ſubjected to Reaſon, and let thy reaſon be corrected by Religion. Weigh thy ſelf by thy own Ballances, and truſt

must not the voice of wild opinion; Observe thy self as thy greatest enemy, so shalt thou become thy greatest freind.

CHAP. LXXIII.

ENdeavour to make thy discourse such, as may administer profit to thy Self, or Standers by, least thou incurre the danger of an idle Word: Above all Subjects, avoid those which are Scurrilous, and obscene; Tales that are impertinent, and improbable, and dreams.

CHAP. LXXIV.

IF God hath blest thee with a son, bless thou that son with a lawfull calling: chuse such employment, as may stand with his Fancie, and thy Judgement: His country claymes his ability toward the building of her honour. If he cannot bring a Cedar, let him bring a shrub. He that brings nothing usurps his life, and robs his country of a Servant.

CHAP. LXXV.

AT the first entrance into thy Estate, keep a low sail: Thou maist rise with Honour; Thou canst not decline without shame: He that begins as his Father ended, shall end as his Father begun.

CHAP. LXXVI.

IF any Obscene Tale should chance to slip into thine Eare, among the varieties of Discourse (if opportunity admit) reprove it;

if

if otherwise, let thy silence, or change of countenance interpret thy dislike: the smiling Ear is Baud to the lascivous Tongue.

CHAP. LXXVII.

BE more circumspect over the works of thy Brain, then the Actions of thy Body: These have infirmity to plead for them: but they must stand upon their own bottomes: These are but the objects of few, They, of all: These will have Equals to defend them: they have Inferiours to envy them; Superiours, to deride them: all to censure them: It is no lesse danger for these to be proclaim'd at *Pauls* Crosse, then for them to be protested in *Pauls* Church-yaird.

CHAP. LXXVIII.

USe Common place Books, or Collections, as Indexes to light thee to the Authours, lest thou be abus'd: He that takes Learning upon trust, makes him a fair Cup-broad with a potbers Plate. He is an ill advised purchaser, whose title depends more on Witnesses then Evidences.

CHAP. LXXIX.

IF thou desire to make the best advantage of the Muses, either by Reading to benefit thy selfe, or by Writing, others; keep a peaceful soul in a temperate body: A full belly makes a dull brain, and a turbulent Spirit a distracted

distracted Judgement: The Muses starve in a Cook shop, and a Lawyers Study.

CHAP. LXXX.

WHen thou communicats thy selfe by Leteers, highten or depresse thy stile according to the quality of the party and business That which thy tongue would present to any, if present, let thy Pen represent to him if Absent: The tongue is the mindes Interpreter and the Pen is the Tongues Secretary.

CHAP. LXXXI.

KEep thy soul in exercise, lest her faculties rust for want of motion: To eat, sleep, or sport too long stops the natural course of her naturall actions: To dwell too long in the employments of the body, is both the cause, and signe of a dull Spirit.

CHAP. LXXXII.

BE very circumspect to whose Tuition thou committ'st thy child: Every good Scholar is not a good Master. He must be a man of invincible patience, and singular observation: he must study children, that will teach him well, and reason must rule him, that would rule wisely: he must not take advantage of an ignorant father, nor give too much ear to an indulgent Grandmother: the common good must outweigh his private gaines, and his merit must out-bid Gratuities: he must be diligent,

gent, and sober, not too familiar, nor too reserv'd, neither amorous nor phantastick: Just, without fiercenesse, mersiful, without fondnesse: if such a one thou meet with, thou hast found a Treasure, which if thou know'st how to value, is invaluable.

CHAP. LXXXIII.

LEt not thy laughter handsell thy own jest, lest whilst thou laugh at it, others laugh at thee: neither tell it often to the same hearers, lest thou be thought forgetful, or barren. There is no sweetnesse in a Cabage twice sod, or a tale twice told.

CHAP. LXXXIV.

IF opinion hath lighted the Lamp of thy Name, endeavour to encourage it with thy own Oyle, lest it go out and stinke: The Chronical disease of Popularity is shame: if thou be once up, beware: From Fame to Infamy is a beaten Roade.

CHAP. LXXXV.

CLeanse thy morning soul with private and due Devotions; till then admit no businesse: The first borne of thy thoughts are Gods, and not thine, but by Sacrilledge: think thy self not ready till thou hast prais'd him; and he will be alwayes ready to bless thee.

CHAP.

CHAP. LXXXVI.

IN all thy actions think God sees thee; and in all his actions labour to see him; that will make thee fear him; this will move thee to love him: The fear of God is the beginning of Knowledge, and the Knowledge of God is the perfection of Love.

CHAP. LXXXVII.

LEt not the expectation of a reversion entice thy heart to the wish of the possessours death, lest a judgement meet thee in thy expectation, or a Curse overtake thee in thy fruition: Every wish makes thee a murtherer, and moves God to be an Accessory, God often lengthens the life of the possessour with the dayes of the Expectour.

CHAP. LXXXVIII.

PRize not thy self by what thou hast, but by what thou art; he that values a Jewel by her golden frame, or a Book by her silver clasps, or a man by his vast estate, erres: if thou art not worth more then the world can make thee, thy Redeemer had a bad penny-worth, or thou a curious Redeemer.

CHAP. LXXXIX.

LEt not thy Fathers, nor the Fathers, nor the Church thy Mothers beleefe, be the ground of thine: The Scripture lies open to the humble heart, but lockt against the proud

proud Inquisitour, he that believes with an implicite Faith, is a meer Emperick in Religion.

CHAP. XC.

OF all sinnes, take greatest heed of that which thou hast last, and most repentest of: He that was last thrust out of doors, is the next readiest to croud in again: and he that thou hast forest baffled: is likeliest to call more help for a revenge: it is requisite for him that hath cast one devil out, to keep strong hold lest seven return.

CHAP. XCI.

IN the meditation of divine Mysteries, keep thy heart humble; and thy thoughts holy, let Philosophy not be asham'd to be confuted, nor Logick blush to be confounded; what thou canst not prove, approve; what thou canst not comprehend, believe; & what thou canst believe, admire; so shall thy ignorance be satisfied in thy Faith, and thy doubts swallowed up with wonders: the best way to see day-light is to put out thy candle.

CHAP. XCII.

IF opinion hath cried thy name up, let thy modesty cry thy heart down, lest thou deceive it; or it thee: there is no lesse danger in a great name then a bad; and no lesse honour in deserving of praise, then in the enduring it.

CHA

CHAP. XCIII.

USe the holy Scriptures with all reverence; let not thy wanton fancy carve it out in jests, nor thy sinful wit make it an advocate to thy sin: it is a subject for thy faith, not fancy, where Wit and Blasphemy is one Trade, the understanding's Bankruptcy.

CHAP. XCIV.

DOst thou complaine that God hath forsaken thee? it is thou that hast forsaken him: 'tis thou that art mutable; in him there is no shaddow of change, in his light is life; if thy Will drive thee into a Dungeon, thou mak'st thy own darkness, and in that darkness dwels thy death; from whence, if he redeem thee, he is merciful; if not, he is just; in both, he receives glory.

CHAP. XCV.

MAke use of Time, if thou lov'st Eternity: know, yesterday cannot be recall'd, to morrow cannot be assured: to day is only mine; which if thou procrastinate, thou lost'st, which lost, is lost for ever: *One to day, is worth two to morrow.*

CHAP. XCVI.

IF thou be strong enough to encounter with the Times keep thy Station; if not, shift a foot to gain advantage of the Times. He that acts a Beg-

Begger to prevent a Thiefe, is ne're the poorer; it is a great part of wisdom, sometimes to seem a fool.

CHAP. XCVII.

IF thou intend thy writings for the publique view, lard them not too much with the choice lines of another Author; lest thou lose thy own Gravy, what thou hast read and digested being delivered in thy own Stile becomes thine: it is more decent to wear a plain suit of one entire cloath, then a gaudy garment checquer'd with divers richer fragments.

CHAP. XCVIII.

IF God hath blest thee with inheritance, and children to inherit, trust not the staffe of thy family to the hands of one. Make not many Beggers in the building up of one great heir, lest if he miscarry through a prodigal Will, the rest sink through a hard necessity. Gods allowance is a double portion: when high blood, and generous breeding breake their fast in plenty, and dine in poverty, they often sup in infamy: if thou deny them Faulcons-wing to prey on Fowl, give them Kites stomach to seize on Garbage.

CHAP. XCIX.

BE very vigilant over thy child in the spring of his understanding, lest the frosts of neglect nip his Blossomes. While he is a tender

Twig

twig, streighten him; whilst he is a new vessel, season him; such as thou mak'st him, such commonly thou shalt finde him. Let his first lesson be *Obedience*, and the second shall be what thou wilt. Give him Education in good Letters, to the utmost of thy ability, and his capacity. Season his youth with the love of his *Creatour*, and make the fear of his God the beginning of his knowledge; If he have an active spirit, rather rectifie then curbe it; but reckon idlenesse among his chiefest faults. Above all things, keep him from vain, lascivious and amorous Pamphlets, as the *Primmers* of all Vice. As his judgement ripens, observe his inclination, and tender him a *calling*, that shall not crosse it: Forced *Mariages* and *Callings* seldome prosper; shew him both the *Mow*, and the *Plough*; and prepare him as well for the danger of the *Skirmish*, as possesse him with the honour of the prize. If he chuse the profession of a Scholar, advise him to study the most profitable arts: *Poetry*, and the *Mathematicks*, take up too great a latitude of the soul, and moderately used, are good *Recreations*, but bad *callings*, being nothing but their own *Reward*. If he chuse the profession of a *Souldier*, let him know withall, *Honour* must be his greatest wages, and his enemies his surest *Paymaster*: prepare him against the danger of a War, and advise him of the greater mischiefes of a Garrison; let him avoid *Debauchnesse*, and *Duels* to the utmost of his power, and remember he is

not

not his own man, and (being his Counties servant) hath no estate in his own life. If he chuse a *Trade*, teach him to forget his Fathers *House*, and his Mothers *Wing*: Advise him to be conscionable, carefull, and constant; This done, thou hast done thy part, leave the rest to *Providence*, and thou hast done it well.

CHAP. C.

COnvey thy love to thy Friend, as an Arrow to the Marke, to stick there, not as a Ball against the Wall, to rebound back to thee: that friendship will not continue to the End that is begun for an End.

Meditation is the life of the soul; Action is the soul of Meditation; Honour is the reward of action. So meditate, that thou maist do; So do, that thou maist purchase Honour: For which purchase, give God the Glory.

FINIS.

SOLO

SOLOMONS RECANTATION.

Entituled,

ECCLESIASTES.

CHAP. I.

The Preacher sheweth that all humane courses are vain: 4 Because the creatures are restless in their courses, 9. They bring nothing new, and all old things are forgotten 12. And because he hath found it so in the studies of wisdom.

THus sayes the best of Preachers and of Kings,
Thus *Solomon* the Son of *David* sings;
The greatest happinesse that earth can prize
Is almost vain, and vainest vanities.
What profit can accrue to man? what gains
Can crown his actions, or reward his pains
Beneath the Orbe of heavens surrounding Sun,
What worth his labour hath his labour done?
One Generation gives another taks away.
But earth abides in one perpetual stay.
The Prince of Light puts on his morning Crown
And in the Evening layes his glory down;
Where leaving earth to take a short repose,
Is soon returns: and rises where he rose:
The troubled Ayre provokes the Southern States,
And then it blusters at the Borean gates;
Whirles about in this uncertain spheare,
And tides his unknown Circuit every where;

All Rivers to the Seas their tribute yield,
And yet the Hydropick Seas are never fill'd;
Their sliding streams pursue their passage home,
And drive their hasty tides from whence they come
The world is all composed of change; nor can
Her vanity be Character'd by Man:
The ey's not satisfied; and what we hear,
Fils not the Conkave of the unsatiate ear:
That thing that hereto for hath been, wee see
Is but the same that is, and is to be:
And what is done, is what is to be done;
There's nothing that is new beneath the Sun.
What Nowelty can earth proclaim, and say,
It had no Precedent before this day?
No, no, t here's nothing modern times can owne,
The which precedent Ages have not known:
The deeds of former dayes expire their date
In our collapsed Memori's, and what
Times eatly sunshine hath not ripened yet,
Succeeding generations shall forget.
I *Solomon*, who choise affections owne
The Churches service dearer then my Throne,
Was chosen and anointed King, and now
Wore all that's Crown upon my studious brow
I bent my heart, by wisdom, to descry,
What e're is done, or beneath the spangled sky;
With such hard travel hath our God thought good
To exercise the souls of flesh and blood.
My thoughts have pondr'd all that hath been done
Betwixt the solid *Center* and the *Sun*,
And loe! the object of my *Contemplation*,
Is but meer *vanity*, and soul *vexation*.
Not all this knowledge can reduce the state
Of crooked nature to a perfect straight;
Nor summe our Ignorances, which surmount
The language of *Arithmetick's* Account.
I view'd my heart, and there found greater store
Of wisdom, then all those that liv'd before:
No knowledge could remain, no wisdom lye
Close from mine ear nor clouded from mine eye.
I gave my all-enquiring heart to know

Not wisdom, only, but ev'n folly too:
And I perceiv'd that all this contemplation
Was vain, and nothing but the souls Vexation.
For he that labours for much wisdom, gains
Grief in th'enjoyment; in pursuit but pains:
And who improves his knowledge strives to borrow
A fair advantage to encrease his sorrow.

SOLILOQUIE. I.

How are the vain *desires of flesh and blood*
Befoold in that mistaken thing *call'ed good!*
How Travel seeks it! *How unwearied heart*
Make it the object both of Arms *and* Arts!
How many certaine obvious evil's attend
The way to this uncertain Journies end!
We tyre the night in thought, the day in toyl,
Spare neither sweat nor lucubrated oyl,
To seek the thing we cannot find; or found,
We cannot hold; or held, we cannot ground
So firm, as to resist the various swings
of fickle Fortune, *or the Frowns of Kings.*
Poor fruitlesse labours of deluded Man!
How vainly are ye spent; How short a span
Of seeming pleasure serves ye to require
Long Leags of travell; For one drops delight
Of ayry Froth, how are ye fore'd to borrow
Strong Gales of hope, to sail throug seas of sorrow?
Why do we thus afflict our lab'ring souls
With dregs of wormwood, and carousefull Bowls
Of boyling anguish? To what hopefull end
Dwell we our crazy bodies, and expend
Our sorrow-wasted spirits to acquire
A good, not worth a breath of our desire?
A good whose fulsome sweetnesse clogs and cloys
The soul, but neither lasts nor satisfies:
How poor an object pleases? And how soon
That pleasure finds an end! How quickly Noon

How quickly Night! *And what to day we prize*
Above our souls, to morrow we despise
Beneath a Trifle; *What in former* Times
We own'd as vertue, now we tax as Crimes.
What is this World, *but 'tis a great* Exchange
Of dear bought pen'worths all compos'd of Change?
Where frothy Honour *may be bought and sold*
With heart corrupting, eye-beguiling Gold;
Where sudden wealth, and friend-betraying treasure
May passe in bitter for repented Pleasure:
Where painted sweetnesse (though a grain too light)
Shall buy a Lords estate for one poor night;
Where unstained beauties youth shall buy an old
Breath tainted Churl, diseas'd, with Gouts and Gold;
Where Birthrights, blessings, nay and souls to boot
(And yet not deem'd a pen worth under foot)
Shall passe for fond delights: where vexy Names
Without an Alas, *(to lay after* Claimes
To a poor Lordship,) *shall be swept away*
For Clods of earth, and those for one nights play.
Tell me, my puzled soul, what wouldst thou buy?
Go in and cheapen: Let thy curious eye
Make her own choice: They will present thy view
With numerous joy's: Buy something that is new:
Alas! there's nothing new beneath the skie.
Look further: further yet: Go please thine eye,
Search, till the object and thine eye agree:
Thine eye's not satisfi'd with what it sees.
Buy something that will last: that will remain
To after dayes: All's momentary All's vain.
I but my soul, here's fairer Merchandise,
Wisdom *and knowledge: That to make thee wise:*
This to instruct thee: Come, thou needst not fear
Too hard a bargain: Go and purchase there:
Alas: much wisdom makes thy grief but double:
Encrease of knowledge brings encrease of trouble.
I, but my soul, the gracious eye of heaven
Hath smil'd upon thee: His full hand hath given
A large addition to thy hoped estate:
Thy barns and bags are fill'd: thy servants wait

Upon thy businesse and their shoulders bear
Thy fruitful burdens; who like Pilots steer
Thy reeling vessel: Thou art richly endow'd
With Knowledge, Wisdom, Judgment, and allow'd
Some Grains to make thee weight: Me thinks thy heart
So arm'd with strong resolves should never start
At threatning evils: Me thinks, thy daring eye
(If all the Christall Rafters of the skie
Should make one ruine, and that ruine fall
About thine ears) should be unmov'd at all.
No, no my soul, 'tis neither Barn nor Purse
Cram'd up with coin, or corn, can balk the Curse
Entail'd upon thy sin: Nor height of blood,
Nor all that this mistaken Earth calls Good:
Not very Knowledge, *no nor* Wisdom *can*
Exempt thee from the Common lot of Man.
The wisest Prince that ever blest a Nation,
Found all things vain, and when enjoy'd, vexation.

CHAP. II.

1 *The vanity of humane courses in the works of pleasure.* 12. *Though the wise be better then the fool, yet both have but one event.* 18. *The vanity of humane labour, in leaving it they know not to whom.* 24. *Nothing better then joy in our labour, and that is Gods gift.*

Since Knowledge then affords my soul no rest
My roving thoughts tri'd mirth, and were possest
Of all the pleasures earth could lend; yet I
Found mirth and pleasure all but vanity:
Laugh'd at laughter as a toys in Antick;
And counted all my mirth no lesse then frantick.
My heart (but wisely foolish) did incline
To costly fare, and frolick cups of wine,
That in these pleasures I might find some good,
To crown the short lif'd dayes of flesh and blood:
I built magnifick Places, I did frame
Great buildings to the Glory of my name:

I planted

I planted vineyeards, whose plump clusters might
Rejoyce my heart, and lend my soul delight:
I made me fruitful Orchards for my pleasure,
And curious Gardens to refresh my leasure;
I stored them with trees, and these with Bowers:
And made a paradise of fruits and flowers?
I made me standing pools, to entertain
My breathlesse guests and all their numerous train:
I cut me Aquiducts, whose current flees
And water all my wildemesse of trees;
Armies of servants do attend my state,
Both forremers. and born within my gate:
Herds I possest, and flocks above all them
That reign'd before me in Jerusalem:
Abundant silver, gold and precious stones
By Kings presented, my Exchequer owns;
All sorts of Musick (earths delight) had I
To feed mine ear, Beauties to please mine eye;
Such State, magnificence, and Princely store
Wondring Jerus'lem never saw before:
In all this pomp, my heart had not forgot
The lawful use: My wisedome fail'd me not;
I gave mine eyes what ere mine eyes requir'd,
Deny'd mine heart no mirth my heart desir'd:
For my poor hearts delight was all my games,
My pleasure was the portion of my paines.
At length I cast my serious eye upon
My painful works, and what my hands have done;
But lo, beneath the Sun no contentation,
All, all was vanity, and souls vexation.
With that I turn'd my weary thoughts agoin
On wisdom, and the foolishnesse of men
(Search they that please to search, alas
Can search the truth more finely then SOL
When my impartial judgement did compare
Folly with wisdom, this doth ev'n as farre
Excel the other, as Meridian light
Excels the shadows of the darkest night:
The wise mans eyes are in his head; They stand
Like watchmen in the Towre to guard the Land;
But fools hant darkn[illegible] yet my self perceive

The

The self same lot both fools and wisemen have.
Ah! then (said I) If equal fortune lies
For fools and me, what vantage to be wise?
What profite hath my wisdome? Then thought I,
The hieght of wisdom hath her vanity.
The foolish Bauble, and the learned Bayes
Are both forgotten in succeeding dayes:
Impartial death shall close the dying eyes
Both of the fool, and also of the wise:
Therefore I hated life, for from th'evens:
Of humane actions flow my discontents:
Life spent in action, or in contemplation,
Is all but vanity, and souls Vexation.
I hated all that e'r my hands had done
In seeking happinesse beneath the Sun;
For what I did I cannot call mine own,
Anothers hand must reap, what mine hath sown.
Who knows if my successour is to be
A wise man or a fool? How e'r 'tis he
Must spend with ease, what I have earn'd with paine
and soules vexation; this is also vain:
For which, my soul (thus fool'd with vain pursuit
Of blossom'd happines that bears no fruit)
Whisperd despair of all that I had done
To purchase perfect good beneath the Sun.
Some men there be whose more elaborate gaines
(The fruits of lawfull cares, and prudent paines)
Descend to those that knew nor paines nor Art;
This is a vanity and afflicts the heart.
For what reward hath man of all his droyl
His morning trouble, and his noming toyl,
His hearts vexation, and his griefs that rum
Through all his labours underneath the Sun?
His dayes of sorrowes; tedious griefs attend
His travel, hopelesse of a journies end;
His restlesse nights afford his closed eye
No slumbers: This is also vanity.
There's nothing sweeter then to take repast
Of meats and drinks, and now and then to cast
Griefs burthen off, and Gently loose the raines
By intermingling pleasures with our paines:

But

But this, I know, lies not in our command,
It is a blessing from th' Almighties hand:
For who can eat? What mortal can apply
His heart to force a pleasure more then I?
Heaven gives the just man wisdom, knowledge, mirth
To sinners, travell; to heap earth to earth;
Wherewith t'enrich the righteous Generation;
This is his vanity, and soul's vexation.

SOLILOQUIE II.

BUt stay my soul? Art thou resolved, than,
I' abjure delight, and turne Caprucian?
Because thy earth hath thus eclips'd the light
Of thy contentment, wilt thou make it night?
Were thou condemn'd to sorrows? wert thou born
To live in languishment, and die forlorn?
Abuse not thy Creation; Thou wert made
Not thus to strave thy blossomes in the shade
Of barren melancholy; or to wast
Thy pensive houres in the boysterous blast
Of stormy discontents: Come, Come, my soul,
Hoyst up my sails to mirth: *Let others houle*
And whine, Let alwayes such as are at wars
With their own fortunes, curse their ill fac'd stars;
Passe thou thy frolique youth in Revels, sports,
And fresh delights; frequent the purple Courts
Of prosperous Princes: *Stue thy heart in mirth,*
And crush the child of sorrow in her birth;
O out, my soul, what profit can accrew
From lavish mirth? *what pleasure is to skrue*
An Antick face and grimme? or to enforce
An empty laughter in a vain discourse?
Why then my soul, Go winde the plumets up
[illegible] thy down spirits with a shirping cup;
[illegible] the grippes of care, and rapes
Of [illegible] them in the bloud of grapes
[illegible] in that sad heart of thine
[illegible] craves neither oyle nor wine.

If then thy cure prove worse then thy disease.
That grief thou dar'st not cure, attempt to ease:
Forget thy sorrows; or if rugged sense
Will not be woo'd by language to dispense
With her provoking foe, advise with Art;
Those stubborne streames thou canst not stop, divert:
And like a pain afflicting stripling, play
With some new toy, to while thy grief away.
Go, raise great works, *whose structure may impart*
The masters wisedome, and the builders Art:
Build houses, *whose magnificence may proclaime*
Thy worth, as lasting Monuments of thy name.
Plant Orchads *for thy pleasure; Deck thy bowers*
With dainty fruits and delectable flowers;
Cut waterworks; *instruct the silver tide*
To wanton up and down; teach her to slide
In soft Meanders, through the fluid veins
Of the green breasted stream embroydered plains;
Ravish thy soul with Musick, and refresh
The wasted spirits of thy unweildly flesh
With high-bred raptures: Let harmonious Ayres
Compose the discords of thy droyling cares:
Take pleasure in thy pale-enclosed grounds,
And let the Rhet'rick of thy deep-mouth'd hounds
Perswade thy head strong sorrows so to fly
Before thy Heard, as they before the Cry.
Alas, Alas, my poor deluded soul,
Think'st thou to quench thy fire with oil, or cool
Thy flame with Cordials? Can thy born disease
Expect a Cure from such Receipts as these?
No, no, these bellows mount they blaze the higher,
Thou leap'st but from the pan into the fire.
I, but my soul, me thinks a wise forcast
(Though not redresse the mischiefs that are past)
May claim some kind of priv'ledge to prevent
The ev'ls that future changes may present;
If not, what harm, what disconvenience lies
Whereing fool? what vantage to the wise?
Both fool and wise must pay an equal shot
At Natures table; *have the self same lot;*
Why then, my soul, since sorrow needs must haunt,

Thy wise, condemn'd to labour, cease to daunt
Thy bold endeavours with the sense of care,
Chear up thy whining heart and take thy share
Of all thy labours eat, and drink, *and let*
Thy sense enjoy the wages of thy sweat:
'Tis all thy Portion: *Take what may be had;*
Bad is the best, then make the best of bad:
Sweeten thy pains: Mixe pleasure with thy sorrow
Who knows to day, what shall betide to morrow?

CHAP. III.

1 *By the necessary change of times, vanity is added to humane travail.* 11 *There is an excellency in Gods works;* 16 *But as for man, God shall judge his wickedness, and here he shall be like a beast.*

THe great Creator in his wise Decree
Hath pitcht a time when every change shal be,
And through his wathful Providence hath given
A season to each purpose under heaven:
There is a time appointed for our birth,
And there's a time for earth to turn to earth:
There is a time to plant, A time wherein
To pluck those plants, thus planted, up again:
There is a season when to build, ev'n so
There is a season to demolish too:
There is a season to inflict a wound,
And there's another season to make sound:
There is a time for tears to drown thy eye;
A time to laugh and lay thy sorrowes by:
There is a time to mourn, A time to meet
The sprightly measure nimbly with thy numerous feet:
There is a due appointed season, either
To scatter stones, or gather stones together:
There is a time to embrace, and there be spaces
Of time, appointed to refrain embraces:
There is a time to gain, and there's ordain'd
An other time to loose the things we gain'd:

There

There is a time to recollect and lay
Thy treasure up; a time to cast away.
There is a time appointed when to rend;
And there's a time appointed when to mend:
A time for silence, and a time to break
Reserved silence; there's a time to speak:
A time to love, and there's a time t'abate
Our warm affections; there's a time to hate:
A time of war, and there's a time to cease
The bloody Battel: Ther's a time for Peace.
If heav'ns decree thus bound the works of men,
What profit gaines the fruitlesse worker then?
What boots out travel, or those works of ours,
If all our plots depend on heav'nly pow'rs?
Nor are our actions, or their secret ends
Govern'd by chance; nor do our works depend
On hood winck'd *Fortune*, no, pleas'd heaven thinks
To exercise the soul of flesh and blood
What ere he did, is fair, and timely done,
He gave the world for man to muse upon:
Whose eye, with admiration may discover
The motion, not the progresse of the Mover.
I know, that from the works of flesh and blood
As they are mans, there can arise no good;
Unlesse perchance to qualifie with oyl
The soul-afflicting ving'r of his toil;
Or if it happen that his soul my eat
And drink, and reap the harvest of his sweat:
To sweeten sorrows, may we understand
It is a gift from the Almighties hand:
I know that heav'ns *Decrees* is seald; and free
From alteration, a most firme *Decrees*
And so ordain'd, that the presumptuous Race
Of man may fear the Majesty of his face:
That thing that is, hath been; and what of old
Hath been, succeeding ages shall behold.
The great Disposer keeps the self same track
And timely calls his revolutions back.
View'd the Chair of Judgement, where I saw
Instead of Righteousnes, perverted Law:
View'd the Courts of Equity and spy'd

Corruption there, and Justice warp aside.
O then (thought I) the Judge of heaven shall do
Right to the wicked, and the righteous too.
For there's a time true Justice shall proceed
On ev'ry Purpose, upon every Deed,
Then puzzell'd in my thoughts, I thus advis'd,
Heaven suffers mortals to be exercis'd
In their own miseries, that they may see
They'r not more happy then the sensuals be.
To man and beast the self-same lots befall;
Man dies, so dies the Beast: alas they all
Enjoy one breath; what Royalties remain
To man above a Beast? For both are vain;
Both travell to the self-same place; Both tend
Their paces to the self-same Journies end;
The substance of their flesh is both the same,
But dust, to dust both turn from whence they came.
What curious Inquisitor doth know
The place whereto ascending souls do goe?
Or can renown'd Philosophie declare
Whither the dying spirits of beasts repair?
This rightly weigh'd, it seems the better choyce
For man to suck his labours, and rejoyce;
'T is all the portion he is like to have:
Who knowes the entertainments of the Grave.

SOLILOQUIE III.

Come now my soul thou hast with toilsome pains
Outworn the days and with thy dear bought gains
Thou hast refresht thy spirits; and at length
With lusty diet hast redeem'd thy strength;
Thou hast forgot thy labours; and thy Rest
Hath crown'd contentment in thy peacefull brest:
Art thou now pleas'd? what can thy heart require
More then thou hast, to fill thy vast desire?
True, if my bubble life could get a lease
Of his small Rest, nay, if the present Peace
Were but secur'd from thy succeeding sorrow

Long since design'd to the next neighbring morrow,
It were some happinesse, and would present
A large proportion of a short content:
But Change *(the Moth of transitory things*
That's never worse then when the seasons brings
A flash of Good) doth all things so unframe
That earths content doth scarce deserve the name
Of common happinesse; which like the winde,
Varies, still meeting with a various minde.
Unconstant earth! what can thy treasure show,
That is not, like thy self, unconstant too?
How full of Change! How full of alteration!
Nay, fixt in nothing but thy meer foundation.
And like thy self, our naturall parent, we
Constant in nothing, but in loving thee!
One while we plunge in tears: *and by and by*
We rage in laughter. *yet not knowing why;*
To day, the zeal of our affection's such,
We burn in love; *to morrow, hate as much;*
Sometimes we fear not when our ev'ls appear:
Sometimes, affrighted at no cause of fear:
One while we should and will not, will and should not,
Nay, at the self same moment, would and would not.
To day we feast, *and quaffe in frolique Bowles;*
To morrow fast, *and pinch our guilty Soules;*
Now Musick *now a* Knell *saluts our eares;*
At noon we swim in wine; at night in teares.
Ore night our vows are made, our joy concluded;
To day the danger's past, and heav'n deluded.
The last six monthes our fortune swel'd with store,
And now they break, was never Job *so poor:*
Time was, that Peace enrichs our joyfull Land;
Time is, our martial drum beats War *at hand.*
Unconstant Earth! O, is it not enough
Thy dayes are ev'l at best, and but a puffe
At longest; At the fruitfullest but vain?
But sad, at merriest: and at sweetest vain?
Is not all this enough? enough to make
The miserable childe of man forsake
The false protection of thy magick eye,
Without th'addition of inconstancy?

Is 't not enough that we poor Farmers pay
Quit-rent to nature at the very day,
And at our dying hour bequeath to thee
Our whole subsistance for a Legacy?
But thou must leave our frailties as a prey
To time born Change, that will permit no stay
In one estate. nor give us leave to lye
Sad Patients in a quiet misery:
O but my soul, why dost thou thus contend
With thy Creators pleasure? Cease to spend
This needlesse breath: Shall thy disordered will
Confront his Providence? *or call that ill*
Which he thinks good? Tell me, my soul, shall he
That gave thee being, be prescrib'd by thee?
He made thee for his glory; not to spend
Thy dayes in slavish labour; nor to end
Thy painful travel in the shades of death:
But thou hast tainted that immortal breath,
Which qualifi'd thy life, and made thee free
Of heav'n and earth, and joint Patentee
With smooth fac'd Cherubims; And too too proud'
Of thy short honour, wrapt thy thought, and bow'd
Thy straight desires to unknown delight,
And wrapt thy glory in the clouds of night:
Lost thy freewill to good, didst overthrow
Thy perfect knowledge with desire to know;
Bereft of wisedome lab'ring to be wise,
Now peer'd with beasts, *that onely works and dies*
Both, born to sorrow, breath the self same breath;
Live both alike, both die the self same death;
Since then my soul, thy hopes may not aspire
To what thou wouldst; suit thy supprest desire
To what thou maist: and let thy wisedome play
Bad cards with best advantage; what the day
Brings in by travel, let the frolique night
Consume in Mirth, *and spend in full* Delight:
Take thou to day let others take to morrow;
He earns the Solace, that endures the sorrow.

CHAP.

CHAP. IV.

1. *Vanity is increased unto men by oppression*, 4. *By envy*, *idlenesse*, 7. *By covetousnesse*, 9. *By solitarinesse wilfulnesse*.

MY soul return'd and fixt her thoughts upon
The hard oppression made beneath the Sun;
And, loe, the tears of captives in distresse
Cry'd loud for Comfort, yet were comfortlesse;
Great was th'oppressors power, yet the grief
Of the oppresst was void of all reliefe:
O, then I counted their condition blest,
Whom death hath lull'd in everlasting rest;
Yea, farre more blest then those that live, to stand
Afflicted patients at th'oppressours hand.
Nay, farre then both are they more blessed, whom
Conception never hansell'd in the wombe;
Or those Abortives, whom untimely birth
Excus'd from all the sorrowes of the earth.
I mus'd again, and found when pains had exakt
The harder skel to some Heroick act,
Pale envy strickes the kernel with taxations;
O! this is vanity, and soules vexations.
The slugish fool that solitary stands,
With yanning lips, and bosome-folded hands,
Consumes his empty dayes, at last is fed
With his own flesh, that would not move for bread;
His idle tongue thus pleading for his sloth,
Better one hand be full, with rest, then both
Stretch'd forth in travel, to prepare full dish
With hearts vexation, and the soules disquiet.
Thus pausing Contemplation drew'd mine eye
A new prospect of humane vanity;
There is one onely man that hath none other
To foster then himself, nor childe nor brother,
Whose drovling hands think nothing can supply
The greedy wants of his insatiate eye;
He robs himself, not knows for whose relicfe;

This

This is a vanity and wounding grief.
The single state of him that lives alone
Is double grief; Two better is then One:
For two can share the sorrowes that befal
To one; One's worse then not to be at all;
If either drooping shoulders be betray'd
To a sad burden, ther's a mutual ayd;
Woe to the man whom danger meets alone.
For there's no arme to help him but his owne.
When two divide the comforts of a Bed,
If one gains kindly warmth, the others sped:
But warmth turns back to him that lies alone;
The steel will yeeld no sparks without the stone.
If fury from a stronger arme assails,
One fal's before the foe when two prevails:
But if a third put in a timely stroke,
The Cord that's threefold, is not quickly broke.
To be a poor wise child, is judg'd a thing
More honourable then to be a King
That's old and foolish, and whose disposition
Checks at advice, and spurns at admonition.
The low and blank estates are often known
To clime from Prisons, to the princely Throne;
And glorious Monarchs have been seen to fail,
And change their glittering Glory for a Goal.
So have I seen the vulgar hearts grow cold
To with'ring Greatnesse, whilest their eyes behold
The blooming heyre, to whom affections run
Like morning eyes to greet the rising Sun.
Past Ages quench the fathers fading light
In the Sons hopes, and future dayes benight
The Son in his Succeeders expectation,
O! this is vanity and souls vexation.

SOLILOQUIE IV.

Mcseul, to what a strange disguised good
Art thou bewitcht? O how hath flesh and Blood
Betrayd thee to a happinesse that brings
No comfort but from transitory things!

How is thy freedome curb'd! How art thou clogg'd
With dull morality, bestow'd and bogg'd
In thine own frailty! How art thou repos'd
In sin polluted dust! embrac'd, enclos'd
In the foul armes of thy owne base Corruptions?
How is thy will disturb'd with th'interruptions
Of crosse desires? desires, not knowing where
To find a Center, rambling here and there;
Which, like their objects, alterable rome
Like idle vagrants without passe or home.
Review thy self my soul; Cast up thy dayes,
They are but few; thy life is but a blaze:
Go take an inventory of those Joyes.
Which the false earth allows: They are but toyes,
To mock the frailty of thy flatter'd Sense,
Attended with a thousand discontents;
Hath Heaven enricht thy pains with thriving drifts
Of mighty Gold? endew'd thy mind with gifts
Of sacred Art? Or glorifi'd thy name
With honour posted on the wings of Fame?
What is there then, that lies in earths election
To raise thy hap'nesse to more high perfection?
I, but my soul, what great, what higher hand
Shall stop the mouth of Envy? Or command
Her snake devouring fangs to keep the peace
Upon thy worried Name? To every Lease
Of earths best granted happinesse, belongs
The sharp Proviso of malicious tougnes;
They, they shall blast thy fortunes; leave a tang
Upon thy new broach'd Honour; They shall hang
Like Burs, upon thy welfare, and destroy,
Like th'Easternworm; the gourd of all thy joy.
Or if thou chance to scape the whispering tongue
Of secret Envie, Force, and bold fac'd Wrong,
May hap to roar upon thy full mouth'd Sails.
And rude Oppression with her Harpy nails,
May grip thy fair Prosperity, and grate
Upon the vastnesse of thy great estate.
Or if those foraign dangers should forbear
To make assault, or made prove lesse severe;
From out thy very bosom may arise

Intestine Foes, to make thy peace their prize:
If that dull worme, *that cloaths the mossy land*
With rags, but kisse thy bosome-folded hand,
It eats thy treasure with a secret rust,
And layes thy bedrid honour in the dust.
Or if thy droiling hand should once beslave
Thy glorious freedome with a thirst to have,
And take thee prisoner to thy loose desires;
Thy happinesse, even whilst enjoy'd expires.
Or if a liberal Content should crown
Thy Gould with Rest, and make thine own thine own;
Perchance, thou want'st a Partner, *that may share*
In all thy fortunes; or (if sped) an heire,
Whose worth, and hopefull merits may revive
Thy honour'd dust, and keep thy name alive.
Or if the pleased hand of heaven subscribe
To those desires, a self conceit *may bribe*
Thy passion-guided Will to take up Armes
'Gainst soveraign Reason, at whose bold Alarm's
Thy false affections may rise up, and shake
Thy fancy-vaffled Judgement, *and so make*
A Gap for mischief, which may recommend
Thy reeling Fortunes to a ruinous End.
Now tell me, O my soul! wherein can earth
Deserve thy pains, or gratifie thy birth,
In framing equal happinesse; nay in freeing
Thy partial heart from unrepented Beeing;
O, is't not better, not to thirst at all.
Then thirst in vain, or quench thy thirst with gall?
Are not the Cloysters of the Barren Wombe,
Far more desirable, then to come
Into the wilde, into the common Hall
Of troubled Natures *factious* Court, *where all*
Move in their Orbs of Care, and several wayes,
Fulfill their Revolutions *of sad dayes?*
Are not the shady Bowers of death *more sweet*
Then the bold Sunshine, where we hourely meet
Fresh ev'ls like Atomes, whose deluding breath
Tickles our fancies till we laugh to death?
Our day of birth leads in our dayes of Trouble;
My soul prize not this earth; this Toy; this Bubble.

CHA

CHAP. V.

Vanities in divine service, 8 in murmuring against oppression, 9 and in riches. 18 Joy in riches is the gift of God.

Attend thy footsteps when thou draw'st near
The house of God; and be more apt to hear,
Then give the sacrifice of fools, which know
Not in their sacrifice what ev'l they doo
Let not thy tongue be rash; Commit no wast
Of Words, before thy God by over hast;
Since he from heav'n beholds thy actions here,
All lavish babling let thy lips forbeare:
As dreams and rest-disturbing fancies flow
From floods of businesse which by day we doe;
So multitude of words are daily sprung
From th'ilde fountain of a foolish tongue.
When thou hast bonnd thee to thy God by vow
Defer not payment, but perform it now:
Discharge thy bonds, for heaven takes no delight
In fools, that violate the faith they plight;
Far safer 'tis thy vows were never made,
Then heaven promis'd payment, never paid.
Let not thy lips ensnare thee; plead not thou
Before thy Angel, *'Twas too rash a vow:*
O why shouldst thou provoke thy God, and dran
His curse upon thy practise, and thy pray'r?
Dreames of oftare vain, and folly's mist among
The language of a multiloquious tongue,
But let the wisdome of thy lips appear
Before thy God with reverential fear.
If thou perceive Justice in the land,
The poor men grip'd beneath th'oppressours hand
Do not amaz'd: Th'Almighty views their way,
And there be pow'rs at hand more high then they.
The fruitful surface of the pregnant soyl
Inrich'd by the laborious ploughmans toyl,
Brings forth to all: nay, very Kings do build
Their

Their whole subsistence from the fertil feild:
'Tis not full heaps of eye rejoycing Gold
Can feed, or screen thy nakednesse from cold:
Nor can the piles of treasur'd wealth sustàin
Thy drooping spirits: this is also vain.
As goods increase, even so their number, who
Must share the goods encrease, encreaseth too.
What hath the owner more then they but this,
What they consume, his eyes behold as his?
How sweetly pleasant is the sleep of such
As labour, eat thy little, or eat much?
When as the wealth of idle Owners, keep
Their heart from quiet, and their eyes from sleep.
There is an ev'l that happens now and then
Beneath the Sun, among, the sons of men.
Oft have I seen increasing riches grow
To be their great-made Owners overthrow;
And vex their souls with care and then repay
Unprosp'rous pains with grief, and melt away.
His wealth is fled, and when he should transfer it
Upon his heir their's nothing to inherit.
Look how he came into the world, the same
As shal go out, as naked as he came;
Of what his lab'ring arm hath brought about,
His dying hand shall carry nothing out:
This is a wounding Grief, that as he came,
In every point, he shall return the same,
What profit can his souls affliction find,
That toyls for air, and travels but for wind?
The pilgrimage of his laborious dayes,
Is sordid and obscure, and all his wayes
Are blockt with troubles, and his souls disquiet,
To gain his very life-sustaining diet.
I hold it therefore the most happy lot,
To eat and drink, and reap what pains hath got,
To crown those dayes which his Creator gave;
'Tis all the portion he is like to have:
All such to whom the bounteous hand of heav'n
Gives, wealth, and license to enjoy it giv'n,
To sweeten labour, may they understand,
It is a favour from th' Almighties hand:

Such

Such, doubtlesse. in their labour, shal forget
Their painful sorrowes, aud their toilsome sweet;
For heav'n hath crown'd their fair desires, and sent
A peaceful conscience, and a pleas'd content.

SOLILOQUIE V.

BUt hark, my soul, the morning Bels invite
Thy early paces to a new delight,
Away, away; the holy Saints bell rings:
Put on thy robes, and oyle thy sacred wings;
Call home thy heart, and bid thy thoughts surceast
To be thy thoughts: Go, bind them to the peace:
Take good security, or if such fail,
Commit them to the all commanding Goal
Of thy cram'd hags, there to lie close and fast
Until thy heav'n atoning vowes be past:
Confine thy rambling pleasures to the trust
Of vacant houres: And let thy wisdome thrust
Indulgent Hagar, *and her base-born child*
From thy sad gates: Let them be both exil'd
From thy soft bosome: Let not Ishmael *share*
With holy Isa'c; Isa'c *must he heire:*
Nor let thy sorrow melted heart bemone
Thy banisht bonslave, and her thristy son:
Take thou no care for them: Heav'n will supply
Their craving thirst with bottles from thine eye:
Leave all thy servile Fancies in the vale,
Mount thou the sacred Hill, and there, bewaile
Thy dying Isa'c, *whose free gift may be*
A living p'edge betwixt thy God and thee.
Here maist thou feast thy soul, and fill thy brest
With heavenly Raptures, and with holy rest,
Here shall thy Piety sweeten all thy paines,
And Grace shall here reprive what Griefe distraines;
Here maist thou shrowd thee from those ev'ls that wait
Upon the frailty of thy fraill estate.
Here may thy Griefs unbosome all their grones,
And finde redresse from the high Throne of Thrones.
Hast then; O hie thee to that sacred place;

Why stay'st thou? See, the widened Armes of Grace
Invite thy presence, and with open breſt
Promiſe fair welcome to ſo fair a Gueſt;
O but my zeal tranſported ſoul, take heed;
Too raſh a haſte brings oft to dear a Speed:
Obſerve thy ſteps; *Thy feet are apt to ſlide,*
If thy miſguided places ſwerve aſide;
Death waits at either hand, to make a prize
Of wavering foot-ſteps, and miſwandring eyes;
Near the beſt bleſſings neighb'ring dangers dwell,
The very Suburbs of bleſt Heav'n, is Hell.
Thus when thy awfull preſence ſhall draw near
Theſe Hallalujous Courts, adviſe, and fear:
Put off thy ſhoes. 'Tis holy ground thou treadſt;
Be not too bold; thou dy'ſt unleſſe thou dreadſt;
Now, may thy holy boldneſſe ſafely venture
To paſſe theſe delectable Ports, and enter
Now cloath thy heart with Reverence; Be fill'd
With ſecret Raptures; Let thy fancy build
No Caſtles here; Beware thou baniſh hence
The ſinfull objects of invited Senſe;
Make heav'n command (and let thy zealous motion
Subſcribe to that) the cauſe of thy devotion;
Let heav'ns direction be thy form, and bend
Thy endful heart to make heav'ns glory th'end;
Worſhip that's moulded in Traditions Schools,
Is but the Senſuall Sacrifice of fools.
Be wiſely careful *what thy lips impart;*
Bring thy ſoft tongue acquainted with thy heart:
Be ſlow to ſpeak, and be as quick to hear;
Heaven loves a ſingle tongue, a double ear;
Make haſt to pay what thy vow'd promiſe *owes;*
Deſtruction dwells in unperformed Vows.
Thus [illegible] *break the heart corroding Pangs*
Of [illegible] *and ſcape the dying Pangs*
Of [illegible] *here, here, thou muſt controul*
[illegible] *and imparadiſe thy ſoul*
[illegible] *ſacred Reſt beyond th'extent*
[illegible] *and murmuring diſcontent,*
[illegible] *croſſe vanity even dwells*
[illegible] *whoſe rank offering ſmells*

So strong of earth, that very heavens deride
Our very Altars, and abhor the Pride
Of our disguis'd humilty which brings;
A secret curse upon our holiest things.
Hence, hence, my soul, proced those boysterous waves
That plunge our frailties: This, O this enslaves
Our craven'd Spirits so, that we even fail
Or shrink before the Combat, and turn tail
To every slight affliction: this unlevells
Thy even way'd Peace, with undigested evils.
This sowers all thy sweets, sads all thy Rest,
Nay dispossesses thee, even whilst possest
Of thy Imperious Treasure.
O then my soul, where shall thy wounds obtain
That soveraign balsome? who shall ease thy pain?
In what blest ear will thy complaints find place?
What holy Altar shall thy armes embrace?
If here be no protection for opprest
And lab'ring souls, where shall poor souls have Rest?
Earths Joyes are vain, and they that shall commit
Trust in vain earth, are for more vain then it.

CHAP. VI.

2 The vanity of riches without use. 3. Of children, 6. and old age without riches. 9. The vanity of sight and wandring desires. 11. The conclusion of vanities.

THere is an ev'l which my observing eye
Hath taken notice of beneath the skye;
It is an ev'l frequents the troubled brest
Of wretched man, and robs him of his rest.
To see where God hath multipli'd and giv'n
What wealth and honour earth can beg of heav'n,
And yet no power to use it, but descends!
To very strangers: O, this grief transcends!
Who multiply their loyns and years, yet have
Souls unsuffic'd with good, and soil the grave

With

With blemisht and dishonor'd names: I say
Abortive births are better far then they.
For he can hardly own a being, whom
Nature casts forth from the untimely womb:
Darknesse infolds him in her secret shades
His nam's forgoten, and his mem'ry fades.
The worlds surveying Lamp does not affright
The pleasing slumbers of his peaceful night:
There be no ears, no eyes, to hear, to see,
The living soul hath not such rest as he.
Yea though he live a thousand years twice told,
What worth his eyes, can his sad eyes behold?
Do they not both arrive, not both resort
To the dull portals or the self same Port?
The best reward of mans laborious sweat
Is but a morsel of quotidian meat:
This may suffice his body, but the will
Of his unsatiate soul what hand can fill?
What is it then the wise mans labour gains
More then the painful fool by all his pains?
What wants the poor man that by prudent labour
Knowes how to live, more then his wealthy neigh[illegible]
Better enjoy a competence, and crave not [illegible]
More wealth, then still desire the wealth we have n[illegible]
To wish, what if enjoy'd brings molestation,
Is but meer vanitie, and souls vexation.
The wordly confluence of treasure can
Exempt no mortal from the lot of man,
Nor can his wealth instruct him to withstand
The angry strokes of the Almighties hand:
Since the encrease of wealth procur'd by pain,
Preserv'd with fear, with sorrow lost again,
Encreaseth grief in the possessors brest,
What [illegible] then hath man to be possest?
[illegible] what's good for man in his dull blast
[illegible] his shadow flying dayes?
[illegible] when his short hour is run,
[illegible] toyl beneath the Sun?

SOLILOQUIE. VI.

WHat meant that great creating Pow'r to frame
This ſpatious Universe? *Was not his name*
Glorious enough without a Witneſſe? Why
Did that corrected Twi-light of his eye
Un-muzzle darkneſſe, and with morning light
Redeem the day from new baptized night?
What meant that ſacred Power to command
Divorce betwixt united Sea and Land?
Why wrapt he earth (as yet untoucht with ſhowers?)
In a green Robe em'broid'red all, with flowers?
What mean't the Beams of his refulgent eyes
To print their image in the cryſtal skyes?
What princely gueſts with all their numerous train
Did he expect? was he to entertain?
That his magnificence, his bounteous hand
Made ſuch Proviſion both by ſea and land?
What Royall State's at hand? what [illegible]ate?
For whom muſt all theſe Royall armies [illegible]
Who worthy of ſo great a preparation,
With'th' object of ſuch royall expectation?
What Prince is to be born? What glorious birth?
Is to be celebrated?

Groaning earth
Brought forth a lump not much above a ſpan,
A little, naked, puling thing, call'd Man.
Man, a poor ſhiftleſſe tranſitory thing,
Born without ſword or ſhield, not having wing
To fly from threatning danger, not an arme
To grapple with thoſe num'rous ev'ls that ſwarme
About his new-born fraility, wrapt aſide
From fair obedience to rebellious Pride
Man in whoſe frame the great Three-One *adviſe,*
And with a ſtudied hand epitomize
The large, voluminous and perfect ſtory
Of all his works; The Manual of his Glory;
Man, in whoſe ſoul, the all Eternal *drew*
An Image of himſelf, for earth to view

With fear and wonder, in whose Sov'raigne eye
He breath'd the flames of dreadfull Majesty,
Fill'd him with power, entrusted to his hand
Earths Empire, and the lower worlds command;
Crown'd him with glory, made him little lower
Then heav'n-bred Angels that excel in power.
O but my soul, how is that hand asham'd
Of his own work? How is this frame unfram'd
How is this Manual *blotted? Every word*
How interlin'd? How is this Image blurr'd?
How are those sparks of Majesty, that were
So bright, now baffled with dang'rous fear?
How is that power that was bred and born
The earth Commander, now become the scorn
Of dunghil passion, shipwrackt with the Gust
Of every fatuous and inferior Lust?
How is the Sunbright Honour of his Name
Eclipst? How is his Glory cloathd with shame?
Reflect upon thy self, my soul: Enquire
Into the vastnesse of thy vain desire:
What would'st thou have, which being had, may fill
Th'unfathom'd Gulf of thy insatiate will?
Thou level'st at a Good: *Wherein consists*
The Good *thou level'st at? To what strange* Lists
Is here conceal'd Omnipotence *confin'd?*
Where is this will commanding Saint *enshrin'd?*
Is not her Royall person gone to view
The Mines of Ophir, *to the rich* Fem?
Or is she gone to oil the wings of Time
With unctious pleasures in some forrain Clime?
Or is she mounted on the slippery Throne
Of staggering Honour, *there disguis'd, unknown*
Alas: my soul: if heaven should suit thy store
With thy desire, thou would'st desire yet more:
Or if spring tides of Gold *should a degree*
Transcend thy wish, perchance it would want thee.
What if a num'rous Off-spring *should proclame*
A perpetuity to th'lasting Name;
Or if the rich-spun Twine *should be extended*
Till thou couldst number Nations all descended
From thine own loyns; yet; if the sparing hand

Of wayeward Providence should chance to brand
*Thy dayes with poverty, th'*abortive birth
Is more indebted to the gracious earth
Then thou, Woose shadow-grasping hand even tires
Upon the vanity of the vast desires:
Nay, if both heav'n and earth should undertake
To extract the best from all Mankind *to make*
One perfect happy man, and thou wert He;
Thy finite *fortuntes still would disagree,*
With thy insatiate soul: *Some* Qualmes *of earth,*
Hereditary to thy humane birth,
Would print thy pamper'd soul with such a frost
And lively Character *of feeble flesh,*
That all thy joyes, (do Fortune what she can)
May not exempt thee from the Lot of Man.

CHAP. VII.

1. Remedies against vanity, are a good name. 2. Mortification. 7. Patience. 11. Wisdome. 23. The difficultie of Wisdome.

A Good reputed Name is sweeter far
Then breaths of Aromatick Oyntments are:
And that sad day when first we drew our breath
Is not so happy as the day of death
Better it is to be a fun'ral guest,
Then finde the welcomes of a frolick feast:
There mayst thou view thy end, and take occasion
Thereby to enrich thy thoughts with fruitful contemplation.
Better to cloud thy face with grief, then show
The lavish wrinkles of a laughing brow:
For by the sad demeanour of thine eyes
The heart's instructed, and becomes more wise
The wise mans sober heart is alwayes turning
His wary footsteps to the house of mourning;
But fools consume, and revel out the night
In dalliance, and the day in loose delight.
The vertue of a wise mans fair reproof,
Brings greater benefit to a mans behoof,

Then all those eare-bewitching sweets that can
Belch from the language of a foolish Man.
Look how the crackling thorns under the pot
Blaze for a season, but continue not;
Even so do foolish flatt'ries entertain
Our souls with joy; but all that joy is vain.
When wisemen turn oppressors, they have crackt
Their understandings in the very act;
And the acceptance of a bribe destroyes
The grounds of judgement, and it blinds her eyes.
In all attemps the onset does not lend
So sweet a satisfaction, as the end;
And he whose gentle spirit is endow'd
With meeknesse, is far better then the proud.
Let not thy hot-mouth'd, spirit entertain
Too sudden passion with too slack a Rain;
For rash and unadvised anger rests
Emboson'd, and abides in foolish brests.
Let not thy murmuring tongue desire to know
Why former dayes were not so bad as now;
Where heaven declares a will, no wise mans eye
Should search a cause, or lips enquire a why.
Wisdome is profitable to advance
Mans welfare, joyned with inheritance:
By this conjunction profite doth arise
To those that toyl beneath the sweltring skies.
Wisdom's a Guard; and treasure, a defence
To supersede our wants, reliev'd from thence.
Wisdom's th'extract of knowledge, and convayes
To the possessor everlasting dayes.
O let thy thoughts enquire and understand
The well-weigh'd works of the Almighti's hand.
What he hath setled in a crooked state,
No industry of man can make it straight.
In the good day take pleasure, and be wise;
In the bad day have patience, and advise;
[illegible] gives both by turns, to let man see
[illegible] earthly pleasures bee.
[illegible] seen in this my short-liv'd day;
[illegible] the just man snatcht away
[illegible] whil'st wicked find successe,

And

And prosper in their long liv'd wickednesse.
Since then th'upright mans recompence is such,
Be not too wise, nor righteous over much;
Why should thy too much righteousnesse betray
Thy danger'd life, and make thy life a prey?
Nor let the flesh suggest thee, or advise
Thy thoughts to be too wicked, or too wise.
Why should thy folly captivate thy breath.
And make thee prisoner to untimely death?
In all thy courses therefore it is best
To lodge uprightnesse in thy constant brest.
For he that feareth the Almighty, shall
Outwear his ev'l, or find no evil at all:
Wisedome affords more strength, more fortifies
The undejected courage of the wise,
Then all the twisted pow'r of those that are
The Guides of Cities, or their men of warre;
Yet is there none beneath the christal skies
So just in action, or in word so wise;
That doth always good, or hath not bin
Sometimes polluted with the stains of sin.
At passions language stop thy gentle ear,
Least if thy servant curse thee, thou shouldst hear.
For often times thy heart will let thee see
That others likewise have been curs'd by thee.
This wisedome by my travel I attain'd
And in my thoughts conceiv'd that I had gain'd
No common height, but on a strict revise
I found my wisedome came far short of wise.
Objects farre distant, secrets too profound
What eye can entertain; what heart can sound?
I bent my studious heart to search and pry
Into the bosome of *Philosophy*;
I gave my self to understand the Art
Of folly, and the madnesse of the heart.
I found the harlots wayes more bitter are
Then death, whose arms are Gins, whose heart's a snare
Whom heav'n doth favour shall decline her Gates,
But sinners shall be taken by her baites.
Lo this I have observ'd, (the Preacher sayes)
By strick enquest into their several wayes:

Whereof my restlesse, my laborious minde
Would make discov'ry, but despairs to find;
Among a thousand men perchance that one
May be trac'd out, but among women, none.
Lo here the fruits of all my disquisition,
Onely to know the divious condition
Of poor dagen'rous man, whose first estate
Heav'n copied from himself, upright, and straight.

SOLILOQUIE VII.

SInce then my Soul, the frail and false Estate
Of fading happinesse cannot create
The least contentment in thy various minde,
Whose fancy-guided motion cannot find
The point of rest, but like the boyling waves
Tost in the stormes of Earth, sometimes outbraves
The threatning firmament, then at a breath
Darts down, and dashes at the dores of death;
Since waxen-winged Honour *is not void*
Of danger, whether aim'd at, or injoy'd;
Since heart-enchaunting Profit *hath not fruit,*
But care, both in fruition, and pursuit:
Since Pleasure *like a wanton itch doth breed*
In the Ranck flesh, but seratcht until it bleed:
Since laughter is but madnesse, *and high diet*
Th'officious Pander *of our own disquiet;*
Since glorious Buildings, *and magnifique* Towers,
Fructiferious Orchards, *odoriferous* Bowres;
Full clusterd Vineyards, *Beauties, and the choice*
Of Musick *both by instrument and voice,*
Can lend thy heart no full content, nor still
The various clamoures of th'insatiate will;
Since humane wisedome is but humane trouble,
And double knowledge *makes our* sorrow *double;*
Since what we have but lights our wish to more,
And in the height of plenty makes us poore;
And what we have not, too too apt to crave,

Ev'n

Ev'n dispossesses us of what we have;
Nay since the very act of our devotion
Can bring no rest, nor qualifie the motion
Of our unbounded thoughts, to sweeten our
This span of frailtie, plung'd, and orb'd about
With floods of bitternesse: Since none of these,
Nor all can crown our labours, nor appease
Our raging hearts, O my deceived soul,
Where wilt thou purchase Peace? Who shall controule,
Who shall suppresse those Passions that contest
Within the Kingdome of a troubled brest?
Whither? to what strange Region wilt thou fly
To finde content, and baulk that vanity
Which haunts this buble earth, and makes thee still
A slave to thy infatuated will?
Call home thy self: Inspect thy self anew,
And take thy Birth-right *to a fresh review;*
Thou art immortal; art divine by birth,
A spark of heaven; Thou art not born of earth:
Earth is the footstool of thy heavenly Throne:
Made for thy baser parts to trample on.
Look not so low, my soul, There's nothing there.
Fit for thy sacred view; It is no Sphere
For thee to move in: No, let worms and beasts
And salvage bruites trade there, and lay their cast
Of progresse, to surround with weary paces
The base Confines of those inferiour places.
I, but my soul, th' Alliance of my flesh
Claimes kindred there, takes pleasure to refresh
Her wasted body there: Earth is her Mother,
The worme her Sister, and the beast her Brother.
'Tis true, she is thy Spouse, Heav'n ty'd the knot
For none to loose but heav'n: I know her lot
Is mortal, frail, and being born of earth,
Corrupt, and weares the Badges of her birth.
If she trangresse, it's thou must bear the blame,
And all her deeds reflect upon thy name:
O then beware, and if she needs must goe
To visit earth, first, let her frailty know,
How apt she is to fall, and ere how prone
To blurre, and stain thy honour and her own.

A name unblemisht with the sinful soyle
Of sordid earth, is as a precious oyle,
Which like a soveraigne Antidote prevents
That plague of vanity which earth presents,
Then tell her, tell her, that her mother earth
Must give her burial as she gave her birth;
Tell her, O tell her, Every gasp of breath
Are minuts moving to the howre of death:
And let her know, The house of mourning brings
More profit then the Palaces of Kings:
Tell her, Lesse reall happinesse doth dwell
In a full Banquet, *then a* passing-Bell.
Arme her with patience *apt to entertain*
Thy wise reproofs, but if her passion raigne,
Correct it wisely: teach her sober eye
A willing ignorance *in things too high*
If liberal earth *should chance to crowne her store,*
Let her wise modesty *receive no more*
Then she can manage; Pilots that are wise,
Proportion out their Canvase to the skies.
Let not her knowledge with the Eagle fly,
Unlesse her wisedome have an Eagles eye.
Wisedome *digests what* Knowledge *did devoure,*
Things sweet in taste are indigested sowre.
In prosp'rous *fortunes let her joy be such,*
That in hard times *she may not grieve too much.*
Let her count wisdome *as her chiefest good,*
And the price easie, whether sweat or blood;
And let the Perclose of her thoughts be this,
To study what Man was, *and what* Man is.
So now my soul, thy well instructed flesh
May visit earth, and with her sweets refresh,
Thy wasted spirit secure from all those ills,
Which threaten rume to distempered wils:
Now maist thou eat and drink, and make supplies.
For after dayes, and close thy peacefull eyes
In calme [illegible], and scape those hidden snares
That [illegible] and increase our cares
[illegible] advantage of his Lot,
[illegible] earth, as if he us'd it not.

CHAP.

CHAP. VIII.

1 King's are greatly to be respected, 6. Divine providence is to be observed. 12. It is better with the Godly in adversity, then with the wicked in prosperity. 16. The work of GOD is unsearchable.

WHo's equal to the wise man? who but he
Can judge of things, or what their natures be?
Wisedom adornes the Cheek with lovely grace;
And plants couragious boldnesse in the face.
Let me advise the Subjects heart to stand
Devoted alwayes to the Kings command:
For having sworn Alleagance to him, both
Heav'n and thy Conscience do attest thy oath.
Let not thy discontented haste incite
Abrupt departure from his awful sight:
If thou hast err'd, continue not in ill,
For Princes acts are guided by their will:
The potent Majesty of a Princes word
Is backt and made authentick by the sword:
What vent'rous tongue dare question or demand
The least account from his illustrious hand?
Whose loyal brests observe the Laws of Kings,
Shall never know the grief Rebellion brings:
The wisemans heart knows times, and judgement too,
Not onely when to speak, but what to do.
For ther's to every purpose among men
A judgement how to do, a season when,
Which if mistaken, or not understood,
Brings so much mis'ry upon flesh and blood.
For man is ignorant of what may fall,
And who is he can tell him when it shall?
No man hath power to prolong his breath,
Or make him shot-free in the day of death.
There's no retreat in that sad warre, nor can
Man's wickednesse preserve the wicked man.
All this have I observed, and have given
My heart to note each action under Heaven:

There was a time when th'oppressors arme
Opprest his brother to th'oppressours harme.
So have I seen grave Judges (but nnjust)
That sat in judgement, honor'd to the dust
Which hid their crimes; these seemed to obtain
Some happinesse: This happines is vain.
Because a present sentence is not past
Upon the wicked, their dull hearts at last
Grow quite obdur'd; resolv'd and fully bent.
To act what ev'ls their greedly lusts present.
Put case the sinner multiply his Crime,
And his long dayes, ev'n rust the Sithe of Time.
Yet well I know they onely shal be blest,
That fear th'Almighty with a filial brest.
I, But the wicked shal not scape secure,
Though he live long, he shal not long endure?
But like a shaddow shall his dayes appear.
Because he fear'd not whom he ought to fear.
There is a vanity reigns here below,
I see the wiseman reap what sinners sow,
And sinners share when just men sow the seed;
This Grief (said I) all other griefs exceed.
Then prais'd I mirth, and held it the best choice
Beneath the sun, to eat, and to rejoyce:
For this is all the good, this all the gains
Is like to chear our dayes and crown our pains.
Bnt when I set my busie heart to know
Wisedome, and heav'ns strange working here below:
(For day and night my studies did deny
Sleep to mine eye lids, slumbers to mine eye)
O then I found his works beneath the sun
Past finding [illegible], my fruitles thoughts did run
This heav'nly maze, till they at length concluded,
Mans [illegible] here; here wisdom stands deluded.

SOLILOQUIE. VIII.

[illegible] my soul? What language does appear?
[illegible] deceiv'd? Or did I seeme to hear?
[illegible] Tenet shall I baulk? And which, imbrac[illegible]

H[illegible]

Hath Truth *like* Janus. *got a double face?*
Did not that voice, that voted Wisedome vain
But very now, now cry it up again?
Shal what was late condemn'd as a disease
Now prove a Remedy? Such slips as these
Are brands of humane frailty, which belong
To us and ours: It well beseems our tongue
To contradict and jangle: Error's *known*
By many faces; Truth admits but one;
How haps it then, that wisedome, *whose encrease*
Adds to our Grief, *yet crowns our dayes with* peace?
Be not deceiv'd, my soul; Let not one Name
Confound two Natures, and make two the same:
Shall Names give Natures? *Dare thy tongue professe*
An equal priviledge to Curse *and* Blesse
For one Names sake? No, my deluded soul,
Sooner may Light *and* Darknes, Fair *and* Foul,
Sooner may Good *and* Evil; *nay,* Heaven *and* Hell
May sooner startle from their Paralel,
And turn Joint tenants *in one perfect* Line,
Then these two Wisedomes, Humane *and* Divine.
That breeds a Tumor *in the flatuous brest:*
This lays it, That brings trouble, and This Rest:
That kindles fires, and those fires encrease
To self contention; This concludes a Peace;
That dul's the thoughts, suppresst with low desires;
This mounts thy soul with more heroick fires:
That cannot brook the transitory frown
Of Fortunes brow; This makes a Crosse a Crown:
That fils thy hopes with froth and blurs thy youth
With black-mouth'd Error. *This directs to* Truth:
That scorns advise, and like an own-selfe Lover
Befools thee; but this honors the Reprover:
That fears, and flees, or fals at every breath:
Of discontent: This triumphs, even in death:
That breaks Relations, and for private ends,
Dissolves Allegeance, and disbands true freinds;
This loves society, cals not Mine, *but* Ours,
Tailds due obedience to superior Pow'rs:
That pricks by Passion *rushes into crimes;*
This backt with Reason *councels with the* Times.

That gives name of Power; *This the thing*
That makes a Tyrant; *This creates a King;*
That lights thy Honor, *fading like a blaze;*
This crownes thy Name *with everlasting dayes:*
That breeds a Serpent; This brings forth a Dove.
That works a servile fear; This filial love;
That deads thy spirit; This makes thee wisely bold:
That scowres thy brasse; But this refines thy Gold:
That fills thy Feast with Cares; with fears, thy Breast
This makes thy morsel a perpetuall Feast:
That cools thy Palate; *but inflames thy fire;*
This slakes thy Thirst, *and satiates thy desire.*
O then, my soul, correct that flesh and bloud
That blindes thee so; and, like a gloomy Cloud,
Thus interposes, and obscurely flyes,
Betwixt the sacred object, and thine eyes:
Clear up, my soul, and like the eye of day,
Chastise that peccant darknesse, and display
Those mist's of earth, which like false Glasses shew
Fanatick figures, and present thy view
With specious objects, precious in esteem,
(Alas) but nothing lesse then what they seem.
Then shall the wisedome of that scarlet Whore
And all her bald pate Panders, *painted o're*
With counter fited Holinesse, *appear*
In her true colours, so that every ear
That heares her base impostures, and the fame
Of her lewd Piety, *shall abborre the* Name
Of bloody Rome: *Then shall the spoted Beast*
Put off her golden Trappings; *and undrest*
Of all her glory, be turn'd out to graze
In uncouth deserts, and consume her dayes
With Dragons, Tigers, *and those savage things,*
Now pamper'd with the bloud of Saints and Kings.
O then the crooked Paths *of* Error; *fraud,*
And Candle light devotion, trim'd and straw'd
With sweet lipt Roses, shall appear as plain,
As [illegible] forsaken Rocks along the Main.
[illegible] wisedome, like fair Sheba's *Queen,*
[illegible] royal Progresse, and now seen
In [illegible], shall erect her Throne

every breast, and every Solomon
shall court her Glory, and intranc'd in pleasure,
shall smell her spices, and divide her treasure.

CHAP. IX.

1. Like things happen to good and bad. 4. There is a necessity of death unto men. 7. Comfort in all their portion in this life. 12. Gods providence ruleth over all. 13. Wisedom is better then strength.

ALL this I ponder'd, and at length I found
All actions, whether just or wise, are crown'd
By secret providence; And no man knows,
Gods love or hate, by blessing or by blows.
All haps alike to all; The same things do
Befal the righteous and th'unrighteous too.
Th'unclean, and clean, have here the self-same pay;
And he that prays, and he that doth not pray:
Alike befals to good and bad, and both
To him that swears, and him that fears an oath:
It is a grief that grates beneath the Sun,
That like events betide to every one;
Which makes the desp'rate hearts of men to rave
With mischief, till they drop into the Grave.
For the ambition of their hopes extend
But to this life, and with this life they end:
Better to be a living dog (they plead)
Then to be known a Lyon that is dead.
For they that live know well that they shall die,
And therefore take their time; But they that lie
Rak'd up in deaths cold Embers, they know not
Or good or ill: Their names are quite forgot:
They have no friends to love, no foes to hate;
They know no vertue to spit venome at;
They feel no sweet for gains, nor do they buy
Pleasure with pains, or trade beneath the sky:
Go then, rejoice, and eat: Let a full bowl
Cast heir thy cares, and cheer thy frolique soul,
What heaven hath lent thee with a liberall hand,

To

To serve, and chear thy frailty up, command.
Indulge thy carefull flesh with new supply,
And change of garments of the purest dye;
Refresh thy limbs, annoy'd with sweat and toyl
With costly bathes, thy head with precious oyl.
Delight thy self in thy delicious wife
All the vain dayes of thy vain wasting life;
Of all the works thy painful hand hath done.
This, this is all the price beneath the Sun.
What ere thy hand endeavours that may gain
Contentment, spare not neither cost nor pain;
For there's no hand to work, no pow'r to have.
No wisedome to contrive within the grave.
I find the swift not alwayes win the prize,
Nor strength of arm the battel, nor the wise
Grow rich in fortuns, nor the men of skill
In favour all as time and fortune will.
Man knoweth not his time: As Fishes are
Snar'd in the net, Birds tangled in the snare:
So be the sons of men surpriz'd with snares,
When mischiefe fals upon them unawares.
This wisedome have I seen beneath the sky,
Which wisely weigh'd, deserves a wisemans eye.
There was a little City poorly man'd,
'Gainst which a Potent King brought up a band,
Of Martial strength, besieg'd it, and withall
Built mighty Bulwarks 'gainst her slender wall;
In this half: conquer'd City there was found
A poor wise man, whose wisedome did confound
Both them & all the works their strength could plant;
Yet no reward reliev'd this poor mans want.
O then (thought I) poor wisedome will at length
Discover greater worth then golden strength;
Yet is the poor mans wisedome poorly priz'd,
His word's not heard, or being heard, despis'd:
The whisp'ring wisemans tongue prevaileth more,
Then [illegible] the lips of foolish Rulers roar;
Prudent [illegible] is more transcendent far,
Then strength of Arm, or Instruments of war;
But [illegible] of a misguided hand
Defeat themselves, and ruine all the land.

SOLILOQUIE IX.

But ah, my soul, what boot it't to be wise?
Or what Advantage? *what great profite lies*
In a fair Journy? to be well supply'd
With all Accoutrements, a knowing Guide,
A metled steed, a sweet and temperate skye,
Short miles, and way beguiling Company:
When armed death stands ready to attend
Thy parting Stirrop at thy Journies end?
Thy wisedome cannot save thee; ha's no power
To keep the shot free, or to quit that hower.
Dull Nabals *Howreglasse runs as slow a pace*
As active Solomons: *An equal space*
Divides their minuts, Deaths impartial hand
Wounds all alike, and death will give no sand.
What then my soul! If wisedome should entayl
Our happinesse on this life, or fill our Saile
In this wilde Ocean *with perpetuall breath,*
When should we find a Hav'n? *If partial death*
Should favour wisedome, and not exercise
Her office there, 'twere misery to be wise:
The prudent Pilot, *whose marinal skill*
Makes the proud windes obedient to his will,
And ploughs the Billows with lesse fear then wrong,
Takes no delight to make his voyage long;
But with his wise endeavours seeks to guide
His slender Pinnace, *and to curb the pride*
Of the rebellious waves, and doth addresse
His care to crown his voyage with successe.
Our life's the voyage, and this world the Ocean;
Our cares are waves tost in continuall motion;
Our thoughts are busie windes, that often blow
Too strong a Gale, and tosses to and fro
Our crazie Vessels: Every soul does bear
The office of a Pilot, now to steer,
Now to advise; and still to lay command
Upon th' Affection-Saylors, whose rude hands
Are alwayes active, ready to fulfil

The wise directions of the Pilots *will.*

It matters not, my soul, how long or short
Thy voyage be, if safe; they gain the Port
With best advantage, that in peace arrive
With ribs unshook, and all their men alive.
It lies not in the skilful Pilots *power*
T'avoid tempestuous Seas, but to endure;
'Tis wisedome to endure, as well as do;
Who bravely suffers, is victorious too.

Then chear, my soul; Let not the frowns of earth
Disturb thy peace, or interrupt thy mirth:
Let not that rude, that Apogean *storm*
Of flesh and blood dismay thee, or deforme
The beauty of thy thoughts, or cast thy minde
Into a base despondence; Let the wind
Blow where it please, a well prepared brest
Will give thee shelter, and afford thee rest.

When worldy crosses tempt thee, understand
Heav'n tryes thy temper then; If then thou stand
Upright in conscience, and of unshaken minde,
The Test approves thee, and thou art refin'd.

Then chear, my soul; Let not the rubs of earth
Disturb thy peace, or interrupt thy mirth;
If heav'n hath crown'd thy labours with success.
Enjoy it freely, Eat and drink, and blesse
The gracious giver; Let thy soul rejoice
And take a chearful pleasure in the choice
Of all delights, and what his bounty gave
With a free hand, fear not thou to receive
With a free heart: Refresh thy fainting head
With precious Oyles, and change thy carefull bread
To feasts of joy. Or if a crosse should great
Thy fruitfull toyl, march bravely on, and meet
Adversity with scorn; and with a heart
Too great for earth to wrong, shake hands and part
Chear thee my soul; Let not the rubs of earth
Disturb thy peace, or interrupt thy mirth:
Go, [illegible] thy labours and thy life
[illegible]; Rejoice thee in the wife
[illegible] thy bosome; Let her brest
[illegible] the Center of thy rest:

Deny

eny thy heart noe pleasure, that may lye
Within the lawfull limits of thine eye
ake time while time shall serve; To morrow may
e none of ours: Come, come, be wise to day:
And teach thy labours to bestow their sorrow,
n those that practise to be fools to morrow.

CHAP. X.

. Observations of wisedome and folly. 16. Of Riot. 18. Slothfulnesse. 19. and money. 20. Mens thoughts of Kings ought to be reverend.

LOok how dead flies (though few in number) soil,
Corrupt and putrifie the purest Oil;
Ev'n so a little folly staines his fame
Whom fair Repute for wisedome lends a name.
A wise mans heart is plac'd at his right hand,
His plots and counsels are of strong command;
But hearts of fools are weak and rash, bereft
Of sage advice; their hearts are at their left.
Nay, if their steps but measure out the way,
Their Garb, their Looks, their Language do betray
Their folly, read by whomsoe'r they meet;
Themselves proclaim their selves in ev'ry street.
If thy Superior happen to incense
His jealous wrath at thy suppos'd offence.
Do thou thy part and yeild, for yeilding slakes
The raging flame, that great transgression makes.
I see an evil beneath the Sun that springs
From error, reigning in the breasts of Kings;
Fools are made Statesmen, and command at Court;
And men of parts are made the lower sort.
I have I seen proud servants mounted high
On Lordly Steeds, and Lords to lackey by,
He that shall dig a pit, that shall prepare
A snare, shall be ensnar'd in his own snare.
And he that tramples down a hedge shall meet
A Serpent to salute his trampling feet.
He that shall shake a stone compacted wall,

Shall

Shall undergo the danger of the Fall:
Who undertakes to cleave the knotty Oak,
Shall be a painful partner in the stroak:
But if th'unwhetted edge be blunt, the arm
Must give more strength, and so receive more harm
But if he challenge, wisdom for his guide,
Wisdome will do what painfull strength deni'd.
The rash reproving mouth of fools are arm'd
Like unenchaunted serpents, if not charm'd
The wise mans words are gracious; where they go,
But foolish language doth themselves o'rethrow.
Folly brings in the Prologue with his tongue,
Whose Epilogue is Rage and open wrong,
The fool abounds in tongue, there's none can know
What his words mean, or what he means to do.
The tedious actions of a fool doth try
The patience of the weary stander by;
Because his weakness knows not how to lay
His actions posture in a Civil way.
Woe to the Land, whose Princes wisedome swayes
The Scepter, in the nonage of her dayes;
And whose grave Rulers, that should haunt the seat
Of sacred Justice; rise betime to eat.
Blessed art thou O Land, when as thy King
Derives his royal bloud from th'ancient spring
Of Majesty, and Rulers timely diet
Serves to maintain their strength, and not their riot.
By too much slothfulness the building fals
Into decay, and ruine strikes her wals,
And through the sluggish posture of his hand
The weather-beaten house forgets to stand:
Who eats and drinks and frolicks, uncontrol'd,
Maintaining riot with his wanton gold.
Curse not the King, nor them that bear the sword,
No, not in thought, tho thought expresse no word
The fowls of heav'n shall vent such hideous things,
And swift Report shal fly with secret wings.

SOLILOQUIE. X.

But ah, my soul! how closely folly cleaves
To flesh and blood! How mungrel nature weaves
Wisedome and folly in the self-same Loome,
Like warpe and woof, whereby thy both become
One perfect webbe to cloath our imperfections
With Liny-woolsy, and our mixt affections
With foolish wisedome! O how full of earth
Was our first Ore, *which at our sinfull birth*
Was taken from the Womb; *Now purifi'd*
In sacred Fires, and more then seven times try'd
In sharp afflictions furnace, yet how base
Our Bullion *is? not worthy of the Face*
That makes us currant: O how apt and prone
Is flesh and bloud to fall, if let alone
But one poor Minute! Most in danger then
To be surpriz'd and foyl'd with Folly, when
Our bold Presumption *tempts our thoughts to prise*
Our wisedome over-much, and seem too wise.
Or one rash action; O how one dead Flie
Embalm'd in thy sweet Oyle *does putrefie*
Thy Box of Spiknard! *How it casts a shame*
Upon the beauty of thy honour'd Name!
O then, my soul, take heed to keep thy heart
At thy right hand; There, there she will impart
Continua'l secrets, and direct thy wayes
In sacred Ethicks, *sweetning out thy dayes*
With season'd Knowledge, *knowledge past the reach*
Of blackmouth'd Error, *shall instruct and teach*
Thy tongue wise silence: Wisedome when to break
Thy closed lips, and Judgement how to speak;
She'l teach thee Christian Policy, *and how*
To keep thee safe when as thy Princes brow
Shall threaten death, even when the flame shall flye
Like horrid Lightning *from his wrathfull* Eye.
For, but the rage of Princes *oftentimes*
Darts Lightning *at the* Person *not his* Crimes,
And their misguided will oftimes demands

Obedience

Obedience there, where Conscience countermands.
Take heed, my soul; Thou tread'st upon the Ice,
Be not too ventrous here, nor too too nice;
Rush not too bold; thou maist as soon convince
An Error in thy Conscience, as thy Prince.
To lay commands upon indifferent things,
Is a sole Royaltie belongs to Kings.
If here thy conscience doubt, the Book of Life
Must cast the ballance, and decide the strife:
If this way thy enforc'd obedience then
Must stoop; If that Please rather God then men.
If th' Embers of his rage should chance to lye
Rak'd up, or furnace from his angry eye,
Quit not thy duty: *'Tis thy part t'assuage*
The jealous flames of his consuming rage.
What, if through Error *or misguided will*
He leaves thee way to Good, and cleaves to ill;
Lend him thy Prayers; *Lament, advise, perswade,*
Lift not thy hand. nor let thy tongue upbraid
His sacred Person; *Hee's by heav'n appointed*
To be thy Prince; O touch not he av'ns Anointed.
What if he lend the fulnesse of his pow'r
To those imperious Spirits that devour
Subjects like bread aud drink the loyall bloud
Of men like water; men, not once allow'd
To plead for life; but silently subscribe
To those that cannot judge without a Bribe?
What, if his power pleases to commit
His past'ral staffe to such as are more fit
To kill and eat, or recommend his flocks
To such dumb dogs, of whom nor wolfe nor fox
Will stand in awe, or shew their feares by flight,
That have not tongues to bark, nor teeth to bite?
Rebel not thou, nor in hostile way
Accoast thy Prince; *Or suffer or obey.*
What if the Common Favorite of the times
The Courtly Fool *grown great with count'nance clim*
Up to a Lordship, when the man of merit
Brooman the wheel of Fortune must inherit
Nothing but scorn and want; and a poor name
Betraid to pity, and to empty Fame?

thou thy self, let not thine eye be evil:
a wise heart both hills and dales are level,
How happy *is that land, how blest the Nation*
hose Prince directs by power, not by Passion?
hose sacred wisedome knowes how great a price
rue vertue beares, and how to punish Vice;
hose royal Majesty, and princely love
an both incorporate, and jointly move
a self glorious Orb, and from one sphear
reath such rare influence of love, and fear
nto the hearts of men that all the land
hall cry a Solomon, *and sweetly stand*
apt with sweet Peace, and sacred admiration:
How happy *is that land, how blest the* Nation?

CHAP. XI.

1. Directions for Charity. 7. Death in life. 9. and the day of judgement in the dayes of youth, are to be thought on.

UPon the waters let thy bread be cast,
And thou shalt find it when some dayes are past
Give lib'rall Almes, for it's unknown to thee
How full of wants thy after dayes shall be.
If clouds be full, will they deny to powr
Their fruitful blessings in a lib'rall show'r?
Or North, or South, or where so'ere the Tree
Shal fall, no question it shal fall to thee.
He that observes the winde shall never sow:
Who marks the clouds shal never reap nor mow.
Like as the Embryo's grouth with in their wombs,
Strange to thee and how the soul becomes
The bodies inmate, ev'n so all the rest
Of Heav'ns high works are strangers to thy breast
Cast thou thy morning seed upon the land,
And at the evening hold not back thy hand;
For who is he can tell thee which of these
Shal prosper best, or bring thee best encrease?
'Tis true, the light is sweet, and every one
Takes pleasure in the world rejoycing Sun:

But

But who lives many joyful years, if he
But count how long his after shades shal be
In earths dark bosome, how can he refrains
To think these short-liv'd flattering pleasure vain?
Rejoyce, O young man in thy youthful wayes;
Let thy heart chear thee in thy youthful dayes,
Delight thine eyes, thy heart, and take thy way
But know that heavens accompt will find a day.
Then banish fals-ey'd mirth: Be dispossest
Of those lewd fires that so inflame thy breast;
For childehood, youth, and all their joyes remain
But for a season, and they all are vain.

SOLILOQUIE XI.

SO now my soul, thy wisedome season'd breast
May eat and drink, and labour, and digest
Thy carefull morsels, and with holy mirth
Disperse the clouds of melancholly earth;
Now maist thou sit beneath thy clustred Vine,
And presse thy grapes, and drink thy frolick wine
In soft and plentious Peace, *and leave to morrow*
To bear the burden of her self born sorrow;
Now maist thou walk secure from all those threats
Of peevish Fortune, and the sly deceits
Of flattering pleasure: Plenty cannot drown
Thine eyes in mirth, nor misery cast thee down;
If the blew Rafters of the falling skies
Should leave their spangled Mansion, and surprise
Thy feeble strength, will may their ruines smite thee;
And grinde thy clod to dust, but not affright thee.
What want'st thou then, my soul, that may augment
The small happinesse of a true-content?
What worthy's wanting now, whose absence may
Encourage bold-fac'd vanity to betray
Thy even spun dayes to sorrow; or occasion
Thy fair contriv'd designes to tast vexation?
Wouldst thou have Honor? thou enjoy'st it: Treasure?
Thou hast it: wouldst thou gain the greater pleasure
Of a true noble Spouse; whose life may shew

Ver-

ertues rare quintessence? Thou hast that too:
ouldst thou have hopeful Sons to crown thy Last
ith Peace and Honour? Such rare Sons thou hast:
y Princes favour? Or thy peoples love?
ll this thou hast: wisedome in things above?
ou hast it: Knowledge in these Toyes beneath?
ou hast it: Skill in th' Arts? or curious breath
f whispering State: All this thou hast: Where, then,
all thy new wishes fix, Rare Man of men?
I, but my soul, one good is wanting still
o summe a full perfection, and to fill
y Cruise with happinesse: which if possest,
hou hast a Diademe, crownes all the rest:
adst thou the tongues of men, and couldst thou break;
hy lips in Oracles: Or couldst thou speak
he dialects of Angels when they sing
heir sacred Cantons to their Soveraign King,
Tinkling Cymball, or the hidious sounds
f dscomposed discords, or the Rounds
f frolick midnight madnesse would requite
hy wilde attention with as much delight,
ad breath as sweetly in the Almighties eare
f heart rejoicing Charity be not there:
adst thou what strength the Parnassean Muse
an blesse thy fancy with or heaven infuse:
adst thou a Faith to make the mountains fly
n the vast Orbe, like Atomes in thine eye;
esse then those Atomes would thy faith appear,
f faith-confirming Charity be not there:
houldst thou, to purchase heaven, renounce thy Right
of all thy goods, and turne an Anchorite;
e should thy courage, to deserve the name
f Martyr, give thy body to the flame,
hen that bloud pleads, heaven will not lend an eare
f heav'n engaging Charity be not there.
ince t sen, my soul, both Faith and Works lie dead
f Charity fail: be wise, and cast thy bread
pon the Waters; As the Waters runne
ead thou thy dole untill thy dole be done
an is Gods husbandry; if then the Plough
f carefull want hath strnck the furrow'd brow,

And

And make it fit for seed; Hold not thy hand;
He robs himself, that faintly sows the Land:
Stay not for showres; The soile, if overflown,
Will drown thy seed corn, and return thee none:
Let not some weeds discourage thee to sow,
The Plough will root them up; or if they grow
Too sturdy for the Coulters point to kill,
Fear not thy harvest; A hard winter will.
Cast not lank grain upon too lean a ground,
Fair Crops from of all Corn are rarely found.
Sow closely what thou sow'st, and least in sight,
The eyes of Doves will make thy harvest light;
But stay! Thou maist surcharge as well as sterve
The soile; But wisemen know what seed will serve
Thy work thus wisely done; what, then, remains?
Give Heav'n the glory, and expect the Gains.

CHAP. XII.

1. *The Creator is to be remembred in due time.* 8. *The Preachers care to edifie.* 13. *The fear of God is the chief Antidote of vanity.*

REmember thy Creator in thy prime
Of present youth, before the black mouth'd time
Of sullen age approach; before the day
Thy dying pleasures find a dull decay;
Before the Sun, and Moon, and Stars appear
Dark in thy Microcosmal Hemisphear;
Before the Clouds of sorrow multiply,
And hide the Chrystal of the gloomy skye;
Before the Keepers of thy crazy Tow'r
Be palsiest [illegible], and thy men of pow'r
Sink as they march, and grinders cease to grinde
[illegible], and windows are grown blind.
[illegible] Castles two leafd gates be barr'd
[illegible] Millstones language is not heard;
[illegible] Belman shal affright thy slumbers,
Thy [illegible] shall loath harmonious numbers;
Each [illegible] mole-hill shall encrease thy fears,

And

nd eareful ſnow ſhal blanch thy falling hairs;
fly ſhal load thy ſhoulders; Thy deſire
nd all thy bed rid paſſions ſhal expire
ile death's at hand, and mourners come to meet,
hy tear-bedabled fun'rals in the ſtreet.
hen ſhall the ſinews ſilver cord be los'd,
hy brains gold bowle be broke: The undioſpos'd
nd idle liver's fountain dry'd:
he bloud Meandring Ciſterns unſuppli'd
hen ſhall the duſt her duſt to duſt deliver,
Whoſe ſpirit ſhall return to God the Giver.
Whereto the Eccleſiaſtick thus replies,
All, all is vain, and vaineſt vainities.
ecauſe his true repentant ſoul was wiſe.
read this wiſedome-lecture, did adviſe
nd ſearch the Fountain, whence he did convay
he fruitful ſtreams in a Proverbial way:
ſought and found ſuch words, which had the
entermingle profit with delight; [might
nd whar his ſpirit prompted pen did write
as truth it ſelf, and moſt exact upright.
he wiſe mans words are like to Goads, that doe
ir up the drowzy, and ſpur up the ſlow:
nd like to nails to be made faſt and driv'n
hands to th'hearts of men ſent down from heav'n
Make uſe, my Son, of what this hand hath pen'd,
here is no end of Pamphlets to end;
heſe tire the fleſh, and after age is ſpent,
hey breath ſome knowledge, but no true content.
ark thē the ground where the main building ſtands
ear thou thy God, Obſerve his juſt commands.
ithin the limits of this ſacred Ground
ans duty lies? true Happineſſe is found:
o work ſhall paſſe untri'd: no hand hath done
hat ſhal not plead at heav'ns Tribunal Throne
ll ſecrets good and bad attend his Eye;
s Eyes behold where day could never prye.

Dedit DEUS *his quoque finem.*

SOLILOQUIE XII.

NOw launch, my soul, into this Sea of Tears;
Fear storms and Rocks, yet smile upon thy fears.
Weigh Anchor, hoist thy weather beaten Sails,
The Tides run smooth; the wind breath prosp'rous Gales.
The Tridented Neptune now hath struck a peace
With full mouth'd Æolus, and the wars surcease:
They sound a parley and begin to treat
And Sea-green Triton sounds a shrill Retreat.
March now my soul, through Hadadrimmons Vale
Without a tear, or if thow must bewaile,
Mourn for vain Earth, and drop in almes one tear
For him that findes no happinesse but there.
Now maist thou trample on the Asp, and tread
On the young Lyon. and th'old Dragons head;
Wisedome shall guide thee, Love shall circumclose thee
That fraud shall not beguil, or force oppose thee
Thy Prince shall honor thee, thy Peers embrace thee
No Crime shall shame thee, and no tongue disgrace thee
The rich shall rev'rence thee, the poor shall blesse thee
Wrath shall not over-rule, nor pride oppresse thee;
Thy want shall not afflict, nor wealth betray thee,
This shall not puffe thee up nor that dismay thee:
Pleasure shall not ensnare, nor pains torment thee,
This shall not make thee sad, nor that repent thee.
Blest shall thy labours be, and sweet thy rest;
Blest shall thy thoughts be, and thy Actions blest;
Blest in thy peace; and blest in thy promotion:
Blest in thy sports, and blest in thy devotion;
Blest in thy losses, blest in thy encreases
Blest in thy health, and blest in thy diseases;
Blest in thy Knowledge, blest in thy Corrections,
Blest in thy soul, and blest in thy Affections.
O then my soul, let thy Affection flow
In fervencies of love to Him that lov'd thee so:
Let not His high-priz'd benefits depart
From thy remembrance, grave them in thy heart
With Tools of Adamant, that they may last

To after-times, that when thy dayes be past,
Thy well instructed children may emblaze
Thy Makers goodnesse to the last of dayes.
Blesse thou the Lord, my soul; let thy whole frame
And all within thee magnifie that Name
That blest thee so; Blesse thou the Lord, my soul,
Report his precious favours, and enrol
His numerous mercies in thy gratefull brest;
Remember thy Creator; O protest
His praises to the world, and let thy tongue
Make him the subject of thy youthfull song:
Give him the firstlings of thy strength, even than
When fading Childhood seeks to ripen man
Upon the downy cheeks: when vigour trains
The sparkling bloud through thy Meandring veins:
Before thy flowing marrow shall foment
Thy lustfull fires: before the false content
Of frothy pleasures shall begin t'invite
Thy fond affectsons to a vain delight.
Then, then, my soul, whilst thy supplies are fresh
And strong wage war with thy rebellious flesh:
Gird up thy loyns, and march, spare neither sweat
Nor bloud, take courage, strike, subdue, defeat:
Sing a triumphant song, sing Jo Pæan:
Adorn thy brows with Palm and again sing Jo Pæan.
Take time while time shall serve: 'tis thine to day,
But secret danger still attends delay.
Doe while thou maist; To day hes eagle wings
And who can tell what change to morrow brings?
Advantage wasts and strength of body wears,
Life hes no lease; and Youth, no tearm for years:
When creeping age *shall quench thy sprightly fires;*
And breath cold Winter on thy chill *desires,*
What fire shal burn thy offerings? O what praise
Can issue forth from cold decrept dayes?
When ebbing bloods neap-tides shall strike thy limbs
With trembling Palsies; When dry Age bedims
The optick sun shine *of thy bed-rid days,*
What boots thy cold, thy Paralytick praise?
When secrets Ulcers shall attaint thy breath
With fumes more noysome then the sinks of death.

SOLOMONS Recantation.

What pleasure shall thy great Creator raise
From thy breath tainted, and unsav'ory praise?
Come then, my soul, Rouze up thy dull desire,
And quicken thy faint coals of sacred fire
That ly rak'd up in th'Embers of thy flesh:
Fetch breath from heaven, and with that breath refre
Thy glim'ring sparks: Brook not the least delay,
Embers grow cold and sparks will soon decay.

THE END.

In obitum viri Clarissimi, atque ingeniosissimi Poetæ

FRANCISCI QUARLES.

Lamentatio.

I Cygne felix, ocyus avola,
Cantator ales, cum neque jam vada
Ripis supersint, [illegible] quieta.
Purus aquæ fluat (ecce!) rivus;
Fontes nec ipsi; Sanguine, sanguine
(Heu!) cuncta manant: quod mare civicæ
Non decolavere cædes
Ipso, vides, rubet Hippocrene.
Et quis Poetis jam locus aut latex?
Quæ lympha Musis? cum cruor undique.
Hinc, hinc migrandum, ni bibemus
Purpureas Heliconis undas.
At O Camœnarum & dolor & decus,
Tu si recedas, quis tua funera
Cantabit, O divine vates?
Quo moritur moriente Phœbus?
Quisquamne fundet jam querulum melos
(Falsum nec omen nominis hoc tui;
Mœstumve panget carmen arte,
Melpomenes citharâ canorus?
Quis serto cœlo jam dabit? aut pium
Emblema texet floribus ingeni?
Quis symbolorum voce pictâ
Unâ oculos animumque pascet?

Quis

In obitum FRANCISI QUARLES,

Quis melle puro jam, calami potens,
Condita promet dia poemata?
Aut funditabit, grande, sacro
Enthea metra calens furore?
Quis sanctitatem nectare carminis
Tinctam propinans, digno Deo canet?
Cœlumque versu claudet omni,
Atque fidem fidibus sonabit?
Tu nempe litem, si pote, publicam
Compescuißes dulcisonis modis,
Ni læva nobis mens, & orbi
Harmoniam reducem dedisses:
Mollisse magnos tu poteras duces,
Feris ut Orpheus flexanimis sonis;
Pacemque pulsam, jusque mundo, ac
Eurydicen retulisse cantu.
Per te coissent diruta mœnia:
Tu solus Amphion peritus
Vel lapides sociare plectro.
Postquam hoc negatum; ponere noveras
Emblema saltem flebile seculi,
Bellique: nostris sed nec ullum
Par Hieroglyphicum ruinis.
Quando ergo te nec terra capit, tuis
Nec digna Musis; I, pete cælites,
Interque cœtus Angelorum
Perpetuum modulare carmen.

JACOBUS DUPORT, Græcæ
Linguæ Professor
Cantab.

An

An Elegie upon the famous Poet

FRANCIS QUARLES.

IS *Quarles* dead? his active spirit flown
And none to lend a tear, a sigh, a groan,
For the worlds losse? me thinks at least all eyes
(Since tongues cannot) should weep large Elegies.
Expect no Muses; for they at his death
Compassionate, lost their Poetique breath,
Expect no marble Tombe; he's above fate;
His name (if Learning live) shall know no date:
His issue shall survive posterity,
This age and th'next, and so t'eternity.
Peruse his *Phansies*, and his *Emblems wrapt*
And see *S. Paul* into the third heav'ns rapt:
Or else some Cherubim sent down from thence
Unfold heav'ns Mysteries in heav'ns Eloquence.
A Poet saint he was, in him each line
Speakes out at large rare Poet, choyse Divine.
His message done, he flyes unto his Maker,
Of what he told us here, to be partaker.
His prison'd soul was so harmonious here;
Now loose, what Musick, think you, makes she there!
She wept, then sung; now sung, gaine wept in time
Her Rests now know no stop, her joy no time.
Her Phansie Vision is, she now doth live
With Angels food, knowledge intuitive.
By Emblems dark to spell the Deity
She taught before, now sees Divinity.
But stay my Muse? the clouds do interpose
Twixt thee and her, 't is better for thee close,
Then pierce, or peep too far. Phœbus is set;
Th'hast pay'd thy tribute light, thy tribute heat,
Sigh out the rest: or wouldst thou to him go,
Thy Love, thy Life? Go be entombed too.

R. STABLE.

FINIS.